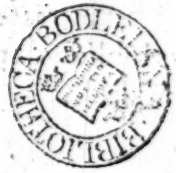
Mancinus de quattuor virtutibus.

Petri Carmeliani exastícon in Domini
ci Mancíni de quattuor cardíneis virtu
tibus libellum.

Quí cupít exímios mores/vítamque beatam
Noscere: Mancíni carmína docta legat.
Cardíneas libro vírtutes quattuor vno
Is bene descríbit moribus assímilans.
Mancíno cędant Curíj · cędantq; Catones ·
Aedíta vel quorum scripta fuere prius.



4° C. 216. Linc. (1)

Alphabetum primum. 1. i.

Dominicus Mancinus ad lectorem de libro suo.

a. Quattuor astringit virtutes ille libellus
Perplacido ductu/perfaciliq; pede.

Peruiū id dicitur: per quod via tenenda est.

b. Peruius est rudibus pueris/tenerisq; puellis·
Quos etiam mater fomite lactis alit.

c. Peruius et senibus: quos olim crassa vetustas
Eduxit: quando barbara lingua fuit.

d. Hunc matrona suas ancillas casta docere:
Hunc possit sponsæ vir recitare suæ.

e. Hic nullum fugiat: non tædia conferat vlli:
Si quocunq; modo prima elementa sciat.

f. Noscere parisij librum properate recentem·
Sanctius/vtilius hoc nihil esse potest.

g. Quid fieri deceat/docet hic: per tempora vitę·
Et/fieri vt possit: hic quoq; rite docet.

h. Nec rogitat pro se lector te tradere nummos·
Sed rogat: vt videas· tunc habet ipse satis.

i. Sponte tamē si quis modico sibi comparet ære:
Nil quicq; vtilius credat habere domi·

k. Sin verba/et sensus memori sub pectore cōdat:
Thesauros magnos intus habere putet.

l. Nil melius latijs portat mercator ab oris·
Nil quicq̄ melius bibliopola tenet.

Vale.

Alph. primum. i.

Dominici Mancini in librum de quatuor virtutibus ad Federicũ seuirinatẽ episcopum maleacensium præfatio incipit.

m. Non mea fert ætas iuueniles ædere lusus
Quosq; solet vulgus commemorare iocos.

n. Non etenim salibus cani sunt mollibus apti
Nec deceat iuuenum tela mouere senem.

o. Quã turpe est: cano surgunt cui vellera mento:
Si pueris mixtus iactet et ipse nuces?

p. Quam male conueniat: teneros si ludat amores
Vel Cato: vel Curius: Fabriciusue grauis?

q. Non homini ceruix aliter concrescit equina:
Quam si non proprium sumpserit officium.

r. Non bene saltantis personam sustinet ille:
Compede qui longa/comprimiturq; graui.

s. Quam merito volucres cornici illudere certent:
Si cantet cygno/vel philomena tibi?

t. Non etiam sãctus/quo ascribor: postulat ordo/
Et votum fidei/religioq; sacra
Me/nisi res sanctas: perscribere: tum meditari:
Deq; fide sancta/ catholicaq; loqui.

v. Cur etenim quisq̃/sacris/cœloq; dicatus:
A sacris mentem dimouet vsq; suam?

x. Militiæ ascriptus vir: semper cogitat arma:
Mercator cupidus mente volutat opes.

y. Preſbyter at debet vitijs indicere bellum:
Et populum ſummo conciliare deo.

z. Debet et exemplis reuocare/et voce ruentes:
Inq; ſuo ſtantes conſolidare gradu.
A cauliſq; lupos vigilans arcere rapaces:
Et circum ſemper aduigilare gregem.

a. Fœdius haud quieq̃: q̃ ſi ſit ſcurra ſacerdos.
Aut ſi predurí militis arma gerat.

b. Sed non fœda minus res eſt: ſi moribus ipſis
Fabula ſit vulgi/ridiculumq; caput.
Aut ſi continuæ rixæ/violentia/lites/
Iurgia/vis/fraudes/furta/rapina placent.

Tenia rei tuo.

c. Sed neq; te quicq̃ mulcet Federice legentem:
Quod procul a ſãctis moribus eſſe vides.

d. Nil etiam docta iucundius aure capeſſis:
Quã/tibi quod ſãcta charta miniſtrat: opus.

e. Sic etenim mitis tua fert natura: benigno
Sydere coniuncta: ſydera ſiqua valent.

f. Sic ſtudia expoſcunt: iuuenis quæ ſẽper amaſti:
Et quæ nunc doctus vel vehementer amas.

g. Sic etiam comitas doctorum iuncta virorum
Admonuit lateri nocte/dieq; tuo.

h. Hortantur veterum ſic te monumenta tuorum:
Aedidit innumeros quos ſeuirina domus.

i. Deniq; res geſtæ quondam/laudeſq; paternæ

Semina virtuti ſunt quoq; magna tuæ.
k. Sed/modo quæ geſſit dux belli/& pacis amator:
Virtutem faciunt illa virere magis.
l. Incrementa velut præſtant plantaribus imbres:
Aere cum verno ſole tepente cadunt:
Sic tu/dum ſpectas virtutes ipſe paternas:
Fomentum magnum das Federice tuis.
m. Si quis geſta velit nunc ſcire recentia patris: Laus Roberti Senerinatis.
Hęc ego dicturum me ratione negem'
n. Non etenim poſſim paucis concludere verbis'
Tum neq; narrandi commodus iſte locus.
o. Nam propero primos quos cepi ītēdere curſus:
Vt dicam: quare non ego ſcribo iocos.
p. Scilicet hęc cauſa eſt: humeris q̄ ſarcina noſtris:
Nec digna eſt ſanctis auribus illa tuis.
q. Propterea/q̄tum potui: grauiora petiui: Materiam aperit.
Quæq; tuo poſſ[illegible]tius ore legi.
r. Quippe q̄ ardebam noſtram te noſcere mentē:
Præſtare et fidei in te monumenta meæ:
Quattuor en ſcripſi virtutum munera verſu:
Quæ deceat homines: quæ probet ipſe deus.
ſ. Hęc tibi conueniunt· hęc ſunt tibi debita: tanq̄
Nuper de ſancto fonte profecta tuo.
t. Tu/velut exemplar ſcriptorū/et forma meorū:
Quod bene conſcripſi: plenius ipſe facis.

v. Hæc alios/non te: poterunt mea ſcripta monere·
Scripta monẽt alios· tu mea ſcripta mones.

x. Et maiora licet ſacro ſub pectore verſes:
Noſtra tamen legito: cum datur ipſa quies.

y. Non aquila aerias ſemper petit ardua nubes·
Proxima ſed terras illa aliquando volat.

z. Sic tu/cum ceſſant grauiores pectore curæ:
Præſta aliquid muſis/carminibuſq; meis.

a. Lętabor: tanto ſi noſtra legantur ab ore·
Et fient lima ſi meliora tua.

Ordinẽ retinẽdum dedarat.

b. Prima canenda venit mater prudentia rerum·
Iuſtitia hinc lumen mox trahit alma ſuum.

c. Poſt animus magnus/dura oia ferre paratus:
Scribitur: in fine mens moderata mihi.

Mun⁹ quattuor virtutũ cõperat currui quattuor rotarũ.

d. Quattuor eę currum totidem fecere rotarum·
Quem ſi quis ſcandat: magnus/et altus erit·

e. Nec minus a cunctis ſpectabitur ille triumphãs:
Quam toto ſi quis victor in orbe foret.

f. Hunc currum rari reges egere/duceſq;·
Rara etenim virtus eſſe quaterna ſolet.

g. Ergo recognoſcas te te: mea ſcripta legendo·
Te tanq̃ in ſpeculo/dum legis ipſe: vide.

h. Cenſor ades: nunq̃d/propero dũ fingere formã:
Mens bene quod vidit: eſt imitata manus.

i. Sed iam virtutum ſeriem narremus ab ortu·

Principijs notis omnia clara magis.

Vale.

De quattuor fontibus honestatis:
qui a ratione habēt originē.

k. Principio omnipotēs cœlū/terramq; creauit·
Et statuit propriis cuncta elemēta locis.
l. Hinc cœlum ornauit stellis/et gramine terras·
Aera pennatis: pisce repleuit aquas.
m. Inde hominem faciens similē sibi: subdidit illi
Omne animans terris imperiumq; dedit.
n. Hunc et participem rationis fecit: vt illa
Differat a reliquis dissociante feris.
o. Hic igitur/tanto rationis munere fretus: De ortu prudentie.
Scrutari incepit omnia mente sua.
p. At/dum præteritis/quæ sunt præsentia: nectit:
Qualia sunt certo mente futura videt.
q. Propterea q; parans illis: quodcunq; necesse est:
Prudentis meruit nomen habere viri.
r. Atq; eadem ratio moltos coniunxit in vnum
Colloquij causa/prælidiiq; simul.
s. Impulit et cœtus cogi parere iubēti: De ortu iustitie.
Vrbibus et positis viuere lege viros.
t. Præcipuū in sobolē patribus generauit amorē:
Inq; alios: sicut sanguinis ordo iubet.
v. Hinc patres curant natos omni arte tueri·

Hinc nati patres pro pietate colunt.

x. Hęc iubet officijs homines certare vicissim.
Inq; vicem aduersis rebus adesse iubet.

y. Hęc inter populos/et reges fœdera nectit.
Hęc inter raros iungit amicitias.

z. Plus tamen officijs certant/opibusq; ferendis:
Qui/donante deo:plus rationis habent.

a. Sic hominũ comitas firmata/etviribus aucta est.
Sic aucta imperia munere iustitię.

De orti magnanimitatis.

b. Pręterea innata est ex hac ratione cupido
Mentibus:vt semper abdita nosse velint:
Vt verum/simplexq; bonum deprẽdere cutẽt.
Et/postq̃ norint:id vehementer ament.

c. Quippe/q; est homini maior non vlla voluptas
Illa:qua discit:continueq; sapit:
Sępe igitur veri sic feruet amore reperti
Mens:nihil vt duri respuat illa pati.

d. Casibus haud vllis/non vllo victa labore:
Pro vero est morti nescia terga dare.

e. Tertia sit virtus mens alta/et magnavocata est:
Quę semper custos simplicitatis adest.

f. Nec parua illa quidemvis est rationis habenda:
Per quam nos nimium cernere pulchra iuuat.

De ornatę perantie.

g. Quantus ineſt ordo rebus:vel quanta venustas:
Solus homo solers percipit:atq; videt.

h. Hanc igitur faciem mundi/ formamq; decoram
Cum sapiens spectat: diligit/atq; probat.
Tum secũ loquitur. Quanto res pulchrior esset:
Si tantus nostris moribus ordo foret!

i. Propterea exemplo rerum componere mores
Nititur: atq; animo tradere tale decus.

k. Ergo nihil sordis/nil et committere inepti
Prouidet: et nullam prorsus habere notam:
Nequid vel nimium faciat/vel pondere mancũ:
Sitq; decus rebus temporis/atq; loci.

l. Denicq; sic animo virtus moderatio surgit:
Ordine quę quarto cõnumeranda loco est.

m. Quattuor has igitur partes cõprendit honestũ. Cõdusio.
Quas omnes ratio conficit ipsa tibi.

n. Sed deus hanc hominí rationẽ cõtulit auctor.
Naturam vulgus dictitat esse deum.

o. Siue igitur placeat: naturę munera dici/
Siue dei: arbitrium lector habeto tuum.

p. Hoc ego prestabo: distincte vt singula tractem.
Primum et prudentis ordine munus erit.

De prudentia.

a. Primus honestatis locus est disqrere: qd sit Quod sit officium prudentis.
Verũ/vel falsum: quę mala/quidue bonum.

b. Hoc adeo est hominis naturę/et viribus aptũ:

Nil magis vt proprium: nil deceatq; magis.

c. Ducitur omnis enim mortalis amore sciendi:
Prorsus vt ignotum nil velit esse sibi.

d. Omnia vestigat solers: et mente volutat
Nam labi/et falli turpe/malumq; putat.

e. Est autem prudens: quisquis disquirit honestū
A turpi: vt tantum possit honesta sequi.

f. Hoc non discernet: nisi qui meritur idipsum:
Vt natura sua iudicat: et ratio.

Non opio vulgi spectanda est in bono inquirendo.

g. Nō/quę quisq; probat: prudēs ea recta probabit.
Sed: quæ iudicio comprobat ipse suo.

h. Hoc sed iudicium ratio dominata gubernet
Pareat et sensus: vt puer/atq; comes.

i. Verum/quo leuius rectum dignoscere possis.
Hic quasi per species singula lector habes.

k. Imprimis igitur quisquis perquirit honestum:
In vita agnoscat esse cauenda duo.

Primū vitium prudētie.

l. Est vnum: nescire putet: quę nescit: et illis
Hęreat: vt certis: credulus ipse sibi.

m. Plurima nanq; latent cęcis abstrusa latebris:
Quę neq; de facili quisq; videre potest.

n. Ergo illis temere tu consentire caueto:
Ne capiat facti te cito pœna tui.

Studio/et cōsilio opꝰ est: vt bene agatur.

o. Hic opus est studio: hic cura/et tempore longo
Hic quoq; pręceptor forte vocandus erit.

p. Proderit in multis ſimul experientia rerum.
Proderit et fidę pectus amicitię
q. Rebus in ambiguis partes ſcrutaberis ambas:
Vt/quęcunq; venit:res tibi tuta cadat.
r. Non ſatis eſt iſtam partem munire/vel illam:
Altera ſi reſtat debilis/atq; vagans.
ſ. Non bene prouidit:tantū qui a dente colubri
Cauit.nam pariter cauda cauenda fuit.
t. Sic age:q; nunq̃ dicas.Non iſta putaram.
Non ſine dedecore fertur id ore viri.
v. Nec te decipiat/quoſdam quod decipit:illud:
Dum quęcunq; ſua recta/et honeſta putant:
Iudicio addicti proprio/ſeruiq; ſuorum
Errorum:credunt ſe nihil eſſe ſupra.
x. Auelli nequeunt vlla ratione/vel arte.
Iudiciumq; omni plus ratione valet.
y. Vt ſoliti patres natorum crimina ſępe
Laudare:et donis credere digna ſuis:
Vt/qui fecit opus:ſculptor:carmenq; poeta:
Sępe is phidiacum ſpernit:et arma virum:
Sic iſti proprios mores venerantur:adorant.
Quęq; alij faciunt/vt viciosa:premunt.
z. Quippe/q; a rerum falluntur amore ſuarum:
Nec niſi ſe ſe ipſos prorſus amare queunt.
a. Quicquid habent ipſi gemmas/aurūq; licentur.

Non ſolum a dente colubri/ſed a cauda cauēdum eſt.

Multi ſibi ipſis blandiūtur ſuis rebus ſuis.

Tanq̃ vile lutum cuncta aliena ferunt.

b. Iis ratio explosa est: atq; omnis quęstio veri·
Ii minime distant a pecore/atq; feris·

c. Quisquis/naturæ quæ sunt cõmunia non vult:
An partem e proprijs prębeat ille bonis?

Herendum est opinionibus sapientũ in motibus.

d. At/si te talis casu subrepserit error:
Vt nimium tribuas partibus ipse tuis:
Tunc videas: quęcũq; tenẽt sanctiq;/boniq;·
Atq; ea tu credas esse tenenda tibi.

e. Plus oculi cernunt multi sub luce serena:
Quam videt in tenebris vnus ocellus iners.

Nõ solum consilio sed facto opus est post consilium.

f. At/cum cõsilio constabunt omnia certo:
Tunc age mature· sit procul ipsa mora.

g. Sunt multi segnes/et lenti pondere facti:
Consultent q̃uis optima quæq; prius.

h. Ii neq; censendi prudentes: nanq; relinquunt
Partem: quæ prima est/officijsq; caput.

i. Non aliter virides florescunt arbore rami:
Si nequeant proprio tempore poma legi·

k. Nec secus in medijs se iactant agmina campis:
Si conserta manus nulla trophea refert·

l. Sic etiam cultis mandantur semina sulcis:
Ni segetes tostas falce sonante metas.

Omis laus in actione consistit.

m. Omnis enim sua laus virtutis facta requirit·
Nam sine re prodest consuluisse parum.

n. Non tamen ille caret virtutis laude perenni:
Qui bona conſultat: ſi gerere illa nequit.
o. Nã prohibet multos morbus: nã ſæpe facultas
Conſilijs rectis non ſinit eſſe locum.
p. Philoſophi pariter laudem/famamq; merentur:
Qui bene ſcribendo ſecula longa monent.
q. Eſt aliud vitium longum conſumere tempus: Secũdũ vitium in prudentia.
Et nimijs ſtudijs ardua quæq; ſequi.
r. Difficiles etenim res quædam indaginis altæ:
Quæ tamen haud aliquid vtilitatis habent.
Nanq; nihil fini proſunt/nec moribus ipſis:
Sollicitent animos nocte/dieq; licet.
ſ. Aut ſi vel recto poſſunt conducere fini:
Hæc/pluſq; finis: ſola petita iuuant.
t. Quid prodeſt varios ſtellarũ inquirere curſus? Damnatur nimium ſtudium in rebus inutilibus.
Quid res/et cauſas noſcere inepte petis?
v. Quid cupis inumeras diſcẽdo amplectier artes?
Et toto veros orbe teferre ſitus?
x. Quid gaudes nodis cunctos viciſſe ſophiſtas?
Aut verbis totum detinuiſſe forum?
y. Si ſapis: iſtorum nil quicq; pertinet ad te.
Simplicius multo eſt: quod didiciſſe decet.
z. Vt recte viuas: diſcas: moriareq; recte. Quid nos maxime diſcere oporteat.
Hæc duo ſunt noſtra. Viuimus: et morimur.
&. Eſt ſimplex ſtudium: vt recte verſemur vtroq;:

Et facile eſt: quod nos munere vtroq; beet.

a. Ergo prius diſcas: quid te præſtare beatum
Poſſit: et id toto pectore fige tuo.

b. Diſce viam pariter: qua perueniatur ad illud:
Quam ſimul ingredere: perpetuoq; tene.

Parū prodeſt viatori viā ſcire: niſi illam tenea.

c. Nempe viam multi perdiſcunt tempore toto:
Non tamen amentes ingrediuntur iter.

d. Quid didiciſſe viam prodeſt: quam ꝑgere nolis?
Turpior ignaro factus es ipſe ſciens.

e. Anne viam monſtres alijs: tu deuius erres?
Et moneas alios: quod minus ipſe facis?

f. Quam ſtultum eſt totas noctes vigilare/dieſq;
Nullius vt fructus ſit pater ipſe labor.

g. Sumimus incaſſum tempus diſcēdo profecto:
Actio ni ſequitur mente recepta prius.

Finis diſcēdi eſt actio.

h. Actio cum finis diſcendi debeat eſſe:
Plus pete: q̄ diſcas: vt ſapienter agas.

Milca reꝓhēdit philoſophantem.

i. Iure igitur miles reprehendit philoſophantem:
Gymnaſio clamat dum nimis ille ſenex.

k. Inquit enim miles: Dic o venerande magiſter:
Quid ſibi clamores/verbaq; veſtra volunt?

l. A mane ad noctem miſcetis iurgia: nullus
Eſt alij concors: hic ait: ille negat.

m. Reſpondit ſapiens: O fili: quærimus illam
Virtutem: hanc potuit quærere nemo ſatis.

n. Subrisit miles. Iam canus: iam moriturus
Es: neq; dum virtus ipsa reperta tibi est?
Quando ergo veteris? quando tu prædītus illa?
An tibi apud manes illius vsus erit?

o. Disce igitur/q̄tum possis: præstare gerendo.
Et/q̄tum discis: perfice: req; gere.

Quousq; discēdum sit.

p. Non latet id: potius se offert quęrentibus vltro.
Id poterit facili prendere quisq; manu.

q. Prętera officium prudentis noscitur illud:
Ordinis vt serues inter agenda modum.

Seruādus ordo: ne minus dignū preferatur digniori.

r. Prouideas primum: quę sunt grauiora: subinde
Constituas: digno quę leuiora loco.

f. Non decet: vt spretis cara cum coniuge natis:
De pueris cures/mancipiisq; tuis.

t. Nec licet: vt vitam/simul aspernere salutem:
Dum nimio studio quęris auarus opes.

v. Non aiam perdas: dum vis te reddere saluum
Corpore. plus anima nam preciosa tua est.

Anima corpori preferenda.

x. Quid tanti facias: aiam quo perdere spernas?
Quę merces animę par queat esse tuę?

y. Quis sibi pręponat momento viuere paruo:
Aeternum demens vt velit ille mori?

z. Nec nisi momentum dici tua vita moretur:
Secula si spectes/et sine fine dies.

a. Fac cui plus debes: cures plus reddere semper.

Ante tamen gratus omnia pone deum.

Nõlicet vt in homines gratissimus esse deũ ingrati.

b. Non licet officii memor vt videaris ab omni:
Immemor in Christum sis tamen ipse tuum.

c. Non solum aspicias præsentis gaudia vitę:
Sed videas qualis vita futura tibi est.

d. Quid magis est homis q̃ voluere mente futura:
Ne quid contingat: quod grauitate premat?

Future vite consulendum est magis q̃ presentis momẽtanee.

e. At ventura quidem mors est: atq; altera vita:
Quæ premet: aut nobis præmia grata dabit.

f. Quæ veniet nulla habitura est tempore metas.
Sic mala perpetua / vel dabit illa bona.

g. Ast velut hæc vmbræ / celeriq; similima vẽto est:
Sic bona / siue mala dat: peritura breui.

In hac vita locus est venie / in altera tãtum iustitie.

h. Hic locus est veniæ tantum: dũ vescimur aura.
Ius sumum nobis altera vita feret.

i. Est satius placidos ad tempus ferre labores:
Supplicia æternis q̃ tolerare rogis.

k. Molle iugum collo est: si quod suscepimus vltro.
Inuiti grauius sed patiemur onus.

l. Hic medicus Christus medicatur tristibus ęgris:
Illic vt iudex fronte verendus erit.

m. Non tu magna putes: quęcũq; caduca videbis.
Id pete: quod durat: perpetuumq; manet.

Non seruãda: que sũt peritura cito.

n. Non etiam serues: quæ sunt tibi mox peritura:
Ne tibi non prosint: si qua superfuerint.

o. Fac iuste semper viuas: et/iunctus iniquis:
Non te commutes: quin magis aptus eris.
p. Tunc vero aptus eris: cum iustũ tendis ad illud
Semper: et ad tempus scis variare vias.
q. Sępe via est duplex: quę ad metas ducit easdẽ.
Altera nunc clausa est: altera aperta patet.
r. Vt manus in palmam modo se distẽdit: et aptat:
In pugnum rursus: et tamen vna manet:
Sic prudens semper iustus permanserit idem:
Sed sumet vultus: quos monet ipsa dies.
s. Non leuis/vt ventus: sed pro re mobilis assis:
Constans: non durus/propositiq; tenax.
t. Nec cito credideris: fuerint quęcunq; relata.
Discutias omne: quod secus esse potest.
v. Fallitur/et fallit: faciles qui commodat aures.
Esse a prudente debet vtrumq; procul.
x. Sępe fuit verum: quod res confícta videtur.
Visaq; res vera: ficta reperta fuit.
y. Delituit verũ quoties sub imagine falsi?
Et falsum veri imagine delituit?
z. Non proprios vultus semper mendacia gestant.
Sæpe et simplicitas creditur esse dolus.
a. Vtq; assentator frontem sibi sumit amici:
Sic/qui recta monet: sæpius hostis habet.
b. Non tibi de dubijs sententia certa feratur.

Seruãdus est finis a prudẽte: sed media varianda pro tẽpore.

Nõ cito credendũ esse: quod dicitur.

Sub imagine veri sẽpe latet falsũ: et ecõtrario.

Sed ſuſpenſa quidem reddere verba potes.

Non repente eſt aggrediendū/ſed cōſulto omnia.

c. Cum quicq̄ facies: imprimis mente voluta:
Quātum eſt/et quale: quod queat inde ſequi.

d. Nil tibi ſit ſubitum: nil aggrediare repente:
Si res eſt durans: eſt patienſq; morę.

e. Quod dubitas: differt: melius ſuſpēde paruper:
Quod geritur: donec tempore certus eris.

f. Prętęrea/ quicquid noſcis non iure fuiſſe
Inceptum: debes deſeruiſſe cito.

g. Si tibi ſuſpitio fuerit ſub pectore natæ:
Illa quidem ceſſet: ſed tamen omne caue.

Sępe diſcas: aut docęas.

h. In ſermone tuo vel quæ ſunt recta mouebis:
Aut rectum quæres: quod latuiſſe ſolet.

i. Ignotum rudibus mitis monſtrabis honeſtum:
Præcipies illis: quos tua cura regit.

k. At/ſi ſolatus fueris ſua damna dolentes:
Non tibi virtutis pars mediocris erit.

Laudādū/ et vituperādū parce.

l. Laudabis parce: quem credas iure probari:
Parcius et damnes: quem neq; iure probes.

m. Qui nimium laudat: blandiri nempe videtur:
Qui nimium damnat: credita lingua mala eſt.

Veritas amico preferenda.

n. Quod verum eſt: caro preferri debet amico:
Sit veri ſpecies inuiolata tibi.

Non facile eſt promittēdū: ſed pro-

o. Diſcute: quid poſſis: cum vis promittere quicq̄:
Poſtq̄ promiſſum eſt: plenius ipſe dabis.

p. Præteritum ſpecta tempus: prænoſce futurum:
Vt prudens peragas: non ſine laude quod eſt.

missa seruãda sunt plenius.

q. Cõmoda præuideas: ſimul et quæ dãna ſequãť:
Vt leuius/quicquid venerit inde: feres.

Prouidenda incomoda: vt leuius ferantur.

r. Non tu ſemper opus facies· ſed certa laboris
Sit requies· animi pars erit illa tui.

Ceſſãdũ eſt a cõtinuo labore· ſed in quiete ſtudẽdum eſt.

ſ. Non tamen in requie ludat tua dextra frítillo·
Sed ſtudij cures te ſatiare cibis.

t. Segniciem fugias· quando tu cunq; quieſcis:
Verſa aliquid mente tunc pietatis opus·
Aut animo tractes: quæcunq; negotia reſtant·
Plus etenim ſemper mens requieta videt.

v Accelerat tardũ· perplexum digerit omne·
Et durum mollit· aſpera plana facit.

x. Nunq̃ prudentis mentem decet eſſe ſolutam:
A geſtis q̃is dextera feſſa vacet.

y. Quid peccent alij: non ſit tibi maxima cura
Diſcere· quid pecces: ſit tibi cura magis.

z. Diſcere ſemper ama· dimittas quærere: quis ſit:
A quo perdiſcas· ſit didiciſſe ſatis.

a. Conſilium alterius de rebus concipe geſtis·
Ex minimis etenim noſcere magna potes.

b. Aetas prima monet: qualis ſit quiſq; futurus·
Reliquam vitam iudicat vna dies.

Qualis quiſq; extiti mandus ſit in futuro: ex preteritis cõiicitur.

c. Non dicti/aut facti quiſq̃ te mouerit auctor·

Placendū est bonis/ non malis.

Sed tantum motus sis ratione rei.
d. Nec tibi plus placeas: quia multis forte placebis.
Id specta potius: qualibus ipse places.

Illa sūt querenda: que reperiri possunt.

e. Illud fac quæras: quod non reperire negatū est.
Et tenta: vt discas: quod modo scire licet.
f. Illa etiam exoptes: quæ coram optare licebit.
Turpe est: quod nequeas concupisse palam.

Fugienda sunt nimis alta.

g. Alta nimis caueas: vbi sit/ testante: tremendū:
Aut/ si descendas: multa timenda putes.

Modus est ponendus i querendis opibus.

h. Illuc intendas neruos/ cunctosq; labores:
Quo si peruenias: sit tibi parta quies.
i. Sunt quædam: merito quæ perquisisse probere:
Sed/ cum sat fuerit: est retinenda manus.
k. Cum tibi pro vita fuerit quæsita facultas:
Id quæras: pro quo vita tributa tibi est.

Non opib⁹ famulādū.

l. Non opibus mutis fueris famulatus auarus.
Sed vitæ famulas semper habebis opes.

Etiam occulte non est male agēdum.

m. Quicquid non faceres: si præsens arbiter esset:
Non magis id facias hoc: quia teste cares.

Maxime in aspera fortuna vtēdū esse cōsilio.

n. Cum tibi ridebit vultu fortuna secundo:
Vtere consilijs tunc magis/ atq; magis.
o. Nam velut in lubrico nequeūr cōsistere plantæ:
Sic solet et felix perdere sæpe modum.
p. Nec magis a salsis nauis gemit acta procellis:
Quam ratio in multa prosperitate gemat.

q. Propterea placide dum ſpirant flatibus aurę:
Non quocunq; lubet: ſed loca tuta pete.
r. Sæpe marí placído ſcopulí latuere ſub vnda.
Sæpeq; per ſcopulos læſa carina fuit.
ſ. Aequore tranquíllo dum currũt carbaſa plena:
Improuíſa venít ſæpe procella furens.
t. Fallere te nullus vult: qui tíbí dura mínatur.
Sed magís/vt caueas: turbídus ílle monet.
v. Fallímur a placídís verbís/vultuq; ſereno:
Cum ſapído capimus ſæpe venena cíbo.
x. Síc ſolet arrídens multís fortuna nocere:
In quos turbata non fuít ílla potens.
y. Vír patuit prudẽs. ſed íam nunc numera dícam
Iuſtítíæ: per quam nectítur orbís amor.

Fallimur magis a fictis amicis: q̃ ab apertis ínimicis.

De Juſtitia.

a. Iuſtítía eſt quędam naturæ ſanctío: multis
Quę íubet: vt proſís: auxílíumq; feras.
b. Inter mortales ſíc mutua víncula nectít:
Humanum vt ſeruet ſola/vel ílla: genus.
c. Vtíle/non quæras: an ſit: quod iuſſerit ílla.
Nam/quícquíd íubeat: vtíle ſemper erít.
d. Iuſtítię prímæ partes ſunt reddere honorem
Chriſto: qui nobís omnía/ſeq; dedít.
e. Ergo/ſi quís erít gaudens cognomíne íuſtí:

Quid ſit iuſtitia.

Iuſtitie prime partes ſunt honorare deum.

Ille deum imprimis religiosus amet.

f. Sic amet ille deum: q̄ contra dignus amari;
Quod sibi sit merito gratia parta dei.

g. Esse deo gratus poterit/quicunq; nocere
Vult nulli: et cūctis vtilis esse cupit.
Sic deus est: homini qui nulli lumina solis
Denegat in terris: sit licet vsq; malus.

Non satis est abstinere a malo: nisi facias bona.

h. Non plene officium iusti compleuerit ille:
Qui nulli prodest: qui neq; prorsus obest.
Quippe requirit opus/q̄d sit laudabile: virtus.
Non habet illa satis abstinuisse malis.

i. Non sumus ad nostra ipsi tantum cōmoda nati.
Ferre alij gratam quisq; tenetur opem.

Non solum nobis nati sumus scōz Plā.

k. Nati homines hominū causa sūt (teste Platone)
Vt sese faciles vltro/citroq; iuuent.

Quo iuuādus est primus.

l. Nec ratio est simplex/aut omnibus vna iuuādi.
Auxilij cuiq; propria causa data est.

m. Si nequeas opibus quemq̄/rebusq; iuuare:
Ast opera saltem/consilioq; iuues.

n. Quin etiam poteris fortis prohibere nocentes:
Ne lædant grauius viq;/dolisq; bonos.

o. Nec minus hortando/solando/tūq; monendo:
Iurgando et multos ipse iuuare potes.

p. Sed gradus officijs dādis seruandus: et ordo est.
Ordine nam cuncta splendidiora nitent.

q. Quippe deo primum debes persoluere cultum·
Pone deum poscit patria prima locum.

Quo ordine iuuandi sunt sui.

r. Hinc natos/carosq; tuos tueare parentes·
Post: tibi quos sanguis: quos q̊q; iũxit amor.

s. Nec/q̃s pauptas: quos morbus: quosve senectus
Oppressit: spernas· sed miserere magis.

t. Inter et hos si quos morum cõmẽdat honestas:
Hos oculis propius intueare tuis.

v. Sunt etiam/qui te quondam iuuere: iuuandi·
Sed referant fœnus tunc in amore vices.

x. Vt iubet Hesiodus: campos imitere feraces:
Semina qui domino multiplicata ferunt.

In referenda gratia seruãda est snĩa hesiodi.

y. Est tamen: vt caueas: ne/dum sis vtilis vni:
Id damno alterius feceris/atq; malo.

Non nocendũ vni: vt ꝓsis alteri.

z. Prouideas pariter: dũ vis nimis esse benignus:
Ne tibi res desit: atq; aliena petas.

a. Sæpe etenim censu consumpto prodigus omni
Aut rapit: aut turpem contrahit ipse notam.

b. Non/etiam vt magnus fias: te dede rapinæ·
Nam neq; quo regnes: ius violare licet.

Etiã cã regnãdi nõ est violandum ius.

c. Nec tantum a iusto violentia longius absit:
Sed fraus: atq; dolus debet abesse procul.

d. Vulpeculæ fraus est: vis est innata leoni·
Vtraq; sed iustis est aliena viris.

Abstinẽdũ a fraude/sicut a violentia.

e. Quin populo ex omni nullus capitalior illo:

Qui lupus est intus: pelle videtur ouis.

f. Nec solum facto: fit sæpe iniuria verbis:
Obiectes si cui crimina falsa reo.

Veridicus debet esse vir iustus: & verũ cũctis preferre.

g. Quod verum est: semper profer: semperq; tuere
Sic: nihil vt vero tu venerere magis.

h. Nec verum credas violari posse negando:
Quin sic religio: tum violata fides.

Deus ad est testis etiam nõ vocatus.

i. Nam licet in testem non sit deus ipse vocatus:
Attamen is custos/ vltroq; testis adest.

k. Et si quando licet mentiri: forte licebit
Tantulum: vt vera sint magnifesta magis.

l. Quicq; fidem vt seruet: fuerit non vera locutus:
Forsitan est veniam dignus habere suam.

Seruanda est fides.

m. Est seruanda fides sic: vt constantia semper
Assit pollicitis: pactaq; sancta velis.

Aliquando licet fidẽ nõ seruare.

n. Sæpe tamen fateor tempus contingere posse:
Quod neq; dãnandum sit violare fidem.
Vt quia promittam tibi: quod non vtile fiat:
Aut mihi plus noceat: q̃ tua facta iuuet.

o. Theseus optasset Neptũnum pacta negare:
Cum traxit miserum curribus hippolytum.

p. Non cõmissa sibi iustus secreta locatur.
Sed taceat: quicquid non licet ore loqui.

q. Vocibus ambiguis litis non semina iactes.
Iudicium certum sed magis ore feras.

r. Aut potius taceas: cum non sit causa loquendi.
Sæpe sibi/ atq; aliis garrula lingua nocet.
f. Publica si quando tibi sit commissa potestas:
Aut si turba tuę sit numerosa domi:
Corrige: quē facinus: quē reddit culpa nocentē.
Non laus est: lenis q; reputere nimis.
t. Nam peccare facit multos: qui ignouerit vni:
Quin vni haud prodest: pluribus ille nocet.
v. Quicquid peccabunt multi/ te dante fauorem:
Cunctorum iure es criminis ipse reus.
x. Sed fauet is: si quis non punit crimina prę̄ses.
Iudicis est nimius virga benigna fauor.
y. Subruit ille hominum cœtus: et subruit vrbes:
Per quem iusta malis pœna remissa fuit.
z. Subruit: vt flamam qui multā spargit in edes:
Aut remouet portis/ hoste premente: seras.
a. Non erit hic lenis ciuis/ princepsve vocandus.
Sed dici potius pestifer ille potest.
b. Non tamen in pœnis mē̄suram excedere fas est.
Est pulchrum rebus omnibus esse modum.
c. Supplicium sumens: non sis immitis/ et asper:
Letus vt alterius tu videare malo.
Sed plecte inuitus: veluti sis tractus ad illud
Officium: et doleas tanta patrasse reum.
d. Quin quoq;/ si plures eadem dat causa nocē̄tes:

Corrigendi sunt delinquentes.

Nimia lenitas non probatur.

Pœnā subdito: si imputantur superiori.

Nimia lenitas superiorū destruit vrbes/ et ciuitates.

In penis non excedē̄da mē̄sura.

Non sunt alĳ liberandi alĳ puniẽdi rei ciusdem criminis.

Non illum absoluas: hunc retinere velis.
e. Non pœna afficias hos: dum tu munere donas
Illos: quos facinus arguit illud idem.
f. Improbitas eadem pœnam patiatur eandem.
Nec genitrix huius: illius hostis eris.

Exemplum aranee/et muscarũ.

g. Sic fertur solers quas nectit aranea telas:
Solum pro minimis fila parata feris.
h. Si veniat scabro maioris ponderis: illas
Perfringit telas: dilaceratq; leues.
i. Inuoluunt minimas pendentia retia muscas:
Quarum cum misero murmure vita perit.
k. Sic solet et pauper puniri lege seuera:
Si peccat diues: lege solutus abit.

Non vltio sit maior q̃ iniuria.

l. Si tibi deliquit quisq̃: non vltio maior
Delicto fuerit: sufficit esse parem.
m. Si tamen ignoscas: vindictaq; nulla placebit:
Iustior es multo/gratior atq; deo.

Etiam in famulis seruanda est mensura castigandi.

n. In famulos etiam iustum seruabis/et æquum.
Iis iusta impendas: nec nisi iusta petas.
o. Hos/credas: fratres nobis natura crearit:
Vt sęuire nefas latius esse putes.
p. Abĳce: si grauiter tibi peccant: vel miserere:
Si leuiter: sapiens quis queat esse satis?
q. Iustitię postq̃ fines reserauimus ipsos:
Dicamus fortem/magnanimumq; virum.

De magnanimitate.

r. Magnanimū fateor: qui/quo teneatur honeſtū:
Vltro dura ſubit: qui neq; ſæua pauet.

Qui ſit magnanimus.

ſ. Nō timet hic hoies: non et diſcrimina mortis.
Quicquid contingat: ferre paratus adeſt.

t. Non animum magnū poſſūt tormenta/mineq;:
Vnica ſed ratio ſancta mouere poteſt.

v. Non tamen expoſcit temere diſcrimina: q̄q̄
Effugiat timidi nomen habere viri.

x. Stultius haud quicq̄: q̄ ſeſe offerre periclis:
Cum poſcit tuto non minus illud idem.

Stultū eſt ſe offerre periculis: vbi poſcit ſieri ſine eis.

y. Eſt nimium demens: tranquilla ſi quis in vnda
Spumiferos æſtus optet habere freti.

z. Qui patriam inſultat: violat qui publica iura:
Non vir magnanimus ille putandus erit.
Eſt audax potius/temerarius/impius/amens/
Et quicquid poſſit lingua referre mali.

Qui non patriam vadit: nō magnanimus/ſed impius eſt.

a. Nec vir fortis erit quærens ſua cōmoda: ſed qui
Vim prohibet patriæ: nec facit ipſe ſuæ.

Fortis eſt: qui pro patria/nō pro ſe ipſo certat.

b. Nulla animi laus eſt præſtantia facti:
Iuſtitia vnde procul: eſt patriæq; ſalus.

c. Nec/niſi vir rectus/vir ſimplicitatis amicus:
Magnanimi/et fortis nomen habere poteſt.

d. Non te factorum delectet fama tuorum.

Delectãdũ est magis benefactis/ ꝙ gloria ex ipsis.

Sed per se placita sint bene facta tibi.

e. Magnanimus claris in gestis ponit honestũ
Et populi voces respicit ille parum.

f. Non magni est animi: qui vulgi pendet ab ore
Sed: dare qui potuit/quod cupit: ipse sibi.

g. Qui nimium tribuit titulis: et quærit illos:
Ille nimis vanus/et puerilis homo est.

Magnanimus petit ardua/et spernit humilia.

h. Est animi imprimis magni res spernere cunctas
Externas: nimium quas rude vulgus amat.

i. Res humiles spernẽs: alius petit ardua magnus:
Quicquid habet tellus: se putat esse minus.

Que dicantur ardua/et alta.

Non: oculus quicquid cernit: vel dextera tangit:
Sed/quę mente capit: ardua/et alta putat.

k. Qui spernit terras: animo cœlestia tangens:
Illo non vllus (vt puto) maior erit.

l. At qui magnus homo est: quisqs versat in imis?
Et neqꝫ de terra tollit ad alta caput?

m. Quis neget esse hominis magni virtute meteri
Dignum cum summo rege tenere locum?

n. Ergo non magnus/sed maximus ille feretur:
Qui summi meruit aulicus esse dei.

o. Quis neget esse virum sortẽ: qui viribus vrbes/
Et longa magnas obsidione capit?

p. Ergo non fortis/sed erit fortissimus ille:
Qui sistet capta victor in arce poli.

q. Non hominẽ magnum terrẽt quicũq; labores:
Vt tandem absoluat/quod bene cepit: opus.

Non desistẽdũ ab inceptis propter laborẽ.

r. Sic te non pigeat pulsare palacia cœli:
Vt referet facíles ianitor ipse fores.

s. Non quenq; renuit pulsantem ianitor altus.
Et nulli non dat/si modo iusta petit.

Omnibus pulsãtibus aperit porta celi.

t. Quare age: non vnq; tu brachia festa remittas:
Quandoquidẽ mox te præmia certa manent.

v. Palmã fine feres. ad finem pergito. nanq;/
Aequore decurso: digna corona datur.

In fine laboris datur premium.

x. Nec finem nimium tibi credas esse remotum.
Cum minime reris: sepe propinquus adest.

y. Non animus magnus seruit: sed liber ab omni
Est vitio: recti perpetuusq; comes.

Animus magnus nõ seruit vitijs.

z. Nec patitur: luxus superet: turpisq; libido.
Sed superat sensus fortior ipse suos.

a. Seruitium maius non est/nec turpius vllum:
Quam: quo sub vitijs mens relígata iacet.

b. Libertas animi vera est: quã nulla voluptas
Imperio cogit: seruitioq; premit.

c. Nil admiratur: nisi quod videatur honestum.
Nil: nisi quod semper: quod propriũq; manet.

d. Casibus aduersis constans subcũbere nescit:
Tanq; si semper res sua salua foret.

e. Sed nihil aduersi censebit maximus ille:

Vir magni animi nulla for

tunã patrie aduersã.

Omnia qui in mente credit habere bona.

f. Ille autem solus cõplectitur omnia mente:
Pectore cui Christus nocte/dieq; sedet.

Vir magni animi est mitis aspectus.

g. Aspectum seruat: grauitas quem vestit: et ornat:
Nec trepidat verbis: languidiusq; sonat.

h. Nõ magni est torvos oculos / vultusq; minaces:
Sed magis est mitis frontis habere decus.

i. Non etenim fortis gestu/vultuq; probatur:
Sed facto/atq; aia sit mihi magnus homo.

Non cessãdũ a defensione patrie propter repulsas: & cõtentiones cũ multis.

k. Non/quia tu populi verearis ferre repulsas:
Propterea res est publica agenda minus.

l. Nõ patriam linquas: quia sit tibi pugna futura:
Non aliter fortis noscier ipse potes.

Vir magnꝰ contẽnit pecunias.

m. Præterea/quẽ sacra fames: et forma monetæ
Ceperit: haud magnus: imo pusillus homo est.

n. Tormentet q̃is scelerata pecunia paruos:
Esse tamen magnis illa molesta nequit.

o Nil minus est animo: nil est angustius illo:
Qui seruit nũmis: cui dominantur opes.

p. Ille autẽ est fortis: qui scit contemnere pauper
Diuitias: animo non cupiendo suo:
Aut si diues habet: qui sic partitur amicis:
Subsidio vt multis gaudeat esse viris.

Exemplũ pyrrhi: qui sine pecunia restituit

q. Quã vulgata viros inter sententia Pyrrhi est:
Cum redimit captos saucia roma suos.

r. Inquit enī Pyrrhus preciũ numerare volenti·
Non aurũ posco: non mihi dona dabis.
Certemus ferro/non auro· cauponantes
Contrectare aurũ: non decet arma viros.

captiuos romanis.

s. Dignum rege quidem verbum· genus æacidarũ
Ostendit magnum viribus/atq; animo.

t. Nec minor ipse animo Curi dentate fuisti:
Cum tibi samnites aurea dona darent.

Exemplum Curii: q̃ renuit munera sãnitũ accipere.

v. Torrebas modicũ rapas tu lentus ad ignem:
Explicuit samnis cum sua dona cliens.

x. Malo equidẽ dixti figuli cœnare catino/
Quam fuluis· tecum munera missa refer.

y. Non aurũ volumus· potius sed habẽtibus aurũ
Esse super volumus· hoc cupimusq; magis.

z. Corpore sunt etiam subeunda pericula rerũ·
Sunt res difficiles: improbiorq; labor.

a. Non tamen hæc temere sed rectius ante vidẽdũ:
Quid ratio assentit: quid fierive negat.

Vir magnꝰ nõ attentat ea: que nec arte/ nec natura fieri possunt.

b. Non etenim tentet sese maiora/ suisq;
Viribus: vt ceptũ turpe relinquat opus.

c. Sępe nimis fidens sibi magna negocia sumit:
Quæ neq; cũ peragat: dedecus inde refert.

d. Attamẽ et caueat: nimium dum prouidet omne:
Ne visus trepidam quærere velle fugam.

e. Nempe mori præstat/q̃ turpẽ viuere vitam·

Mors ante ferenda tur

pi vite.

Seruitio mors est anteferenda viris.

f. Non certes armis: nisi cum certare necesse est.
Nanq; ferũ nimis est conseruisse manus.

Bellum est gerendũ cã pacis/ac victis percendum.

g. Nunq̃ suscipias bellũ nisi pacis amore.
Sed pax nil fraudis/nil habeatq; doli.

h. Dignius in magno nihil est/q̃ parcere victis.
In quo nature conuenit ille dei.

i. Non tante est laudis vi debellare superbos:
Quantæ est clementem se/placidumq; dare.

Cõmendatur clemẽtia cesaris erga victos/ et natura leonis.

k. Inter cæsareas virtutes prima refertur:
Quod placidus victis ciuibus ille fuit.

l. Magnanimum mitem fecit natura leonem
Prostratis/pueris/exiguisq; feris.

m. Non/nisi præmonito dudũ: conflixeris hosti.

Dolus indicat timorẽ.

Nanq; animos timidos indicat ipse dolus.

n. Non odio quenq̃/nec sis liuore secutus.
Hoc etenim angustis mentibus esse solet.

o. Si quis te verbis/vel factis læsit iniquis:
Hunc tecum reputa nil nocuisse tibi.
Sed tantũ mentẽ dicas habuisse nocendi:
Et mentem optatum non habuisse suum.

Mõ leditur nisi a seipso.

p. Nam/nisi se lædat: certo non lædit vllus.
Nanq; alius mentem tangere nemo potest.

Magni animi vindictã nõ sumere.

q. Cunq; vlciscendi fuerit tibi facta potestas:
Hoc pro vindicta sit potuisse satis.

r. Vltio nulla quidem maiori cedet honori:
Quam: tibi quæ spreta/quæq; remissa: fuit.

s. Occulto quenquam non carpes ipse susurro·
Sed/si quem argueris: aggrediare palam.

Palam est reprehendē dum/nō occulto.

t. Magnanimum faciet tantum mens conscia recti:
Mens pura/et simplex/intemerata fides.

Magnanimū facit tā tā bona cōscientia.

v. At trepidū facient sordes/et crimina vitæ·
Omnia nam metuit: quem sua vita premit.

x. Cor mundum nunquam torpet formidine tristi·
Nā quicunq; sine est crimine: quid metuat?
An mortē? munus sibi quā natura parauit?
Per quam nō dubius regna beata subit?
An vel supplicium? cuius non ille dolorem
Sentit: dum/sanans vulnera: Christus adest?

ỳ. Quid timeat: quē Christus amat? quē virgo tuet?
Numina cui cœli cūcta benigna fauent?

Ille/cui Christi auxilio est: nihil metuit.

a. Martyribus potuit quis quōdā inferre timorem?
Vincere tam magnos qui potuere viros?

Magnanimitas admiranda martyrū in omni ætate/et sexu.

b. Non illos reges superarunt: nonque tyranni·
Non populi: admissæ nec valuere feræ.

c. Præsidibus coram iuuenes/pueriq;/seneſque/
Et fragilis mulier non habuere metum.

d. Non arcus: non arma/neci districta: roguſque:
Non/iaculis sæuæ/verberibusq; manus·

e. Non carcer: non longa fames· tormenta/sitisq;·

Non oleum: non pix: nōq; fluenta maris.

f. Munera/nec regni partes/promissaq; regum
Coniugia: in turpē nō pepulere fugam.

g. Nec tantum natos læti valuere parentes
Spectare in flāmis/in crucibusq; suos:
Quin magis infantes genitrix hortata tenellos
Et frater fratrem: sponsaq; cara virum.

h. Quis possit sanctos morientes dicere victos?
Victores potius morte fuere sua.

Nil fortius quam vincere mundū.

i. Fortius/aut maius nihil est/quā vincere mūdū.
Vincere q̄ terras/et superare polos.

k. Nil pariter felix homini/pariterque beatum:
Nil pariter dulce q̄ tibi Christe mori.

Etiam viui possumus mori Christo.

l. Nec tantū gladio/sed viui possumus ipsi
Hoc tibi contempto corpore Christe mori.

m. Qui gladio moritur: tantū semel occidet ille.
Occidit hic sæpe: qui sua membra domat.

n. Nec datur hāc cūctis gladii contingere mortē:
Qui cupiunt gladius gratia sūma dei est.

Proximus est deo: qui Christū fuerit secutus in morte.

o. Quem fuerit Christus dignatus morte perire
Consimili: certe est proximus ille deo.

p. Iam satis in magnis animis versata thalia es.
Nunc reliquum propera sancta referre pede.

De temperantia.

Alph.octauumdecimum.18.xviii.

q. Diximus inuictas mentes·nunc ferre modestas
Et locus/et tempus/propositumq;:monet.

r. Qui cohibet motus animi:seruatque decorũ
Dictis/et factis:is moderatus erit.

Qui sit vir tẽperatus.

s. Ergo/vt sis talis:tecum tua vota rependas·
Et bona persequere·cætera missa face.

t. Sunt bona:quæ simplex tãtũ natura requirit·
Non ea:que fastus:ambitioque iubet.

Que sũt bona desideria.

v. Non eget hic multis:qui se posserit ipsum·
Qui se possideat:se putat esse satis.

Qui seipsũ habet: non eget multis rebus.

x. Omnibus et rebus prædiues semper abundat·
Esse vel absque opibus dicier ille nequit.

y. Nam se quisq; potest per se præstare beatum:
Si modo possideat omne:quod intus habet.

z. Cui sua nõ sat sũt:aliud sed quęritat extra:
Ille miser semper:semper egenus erit.

Qui seipsũ non habet: omnia alia nõ sufficiũt.

a. Nam numero q̃uis habeat sibi plurima diues:
Plura tamen multo semper habere cupit.

b. Sese autem totum(ni fallor)possidet ille:
Qui sanę est mentis:quiq; videnda videt·
Corpore ceu totus censetur/et integer esse:
Omnia qui validus integra membra gerit.

Qui dicat habere seipsum.

c. Contra:non totus censetur lumine cassus·
Nec:sicui nasus:pesque:manusq; deest.
Sic etiam/sicui caligant lumina mentis:

Mersus in errores non sibi totus adest.

d. Ergo te habe primum: necres perquire remotas:
Pars tibi cum desit proxima: quæq; tua est.

Pellendi sunt morbi ab animo: sicut a corpore.

Vt se se prudens habeat: de corpore morbos
Pellit: et assidue noxia cuncta cauet.

e. Quis nam consulto sumit/potatq; venenũ?
In foueam quis se præcipitanter agit?

f. Quin si quis biberit casu/vel fraude cicutã:
Antidotum medicos protinus ille petit.

g. Sicui crus fractũ: subito conducit aliptem:
Quin oculis lippis et medicina sua est.

Diligentes sum⁹ in paruis rebus/ et negligentes i magnis.

h. Quod magis est: dicã: Claudus si icedit asellus:
Continuo fabrum tu proprio ore vocas.

i. Cur quoq;/si morbus sensum/mentẽq; grauauit:
Non adhibes curam/restituisque tibi?

k. Hoc etenim cura est maior tibi mentis habenda:
Quo superat corpus nobilitate sua.

Non persequitur seipsum: dum se multis illigat curis.

l. Quid iuuat in tantos illam mersare labores:
Semper vt accipiti se rotet ille malo?

m. Cur illam in flamis noctesque/dieſq; fatigas?
Et perdis melius/quod potiusque tenes?

n. Impius es nimium: nimium crudelis/et asper:
In te qui proprias iniicis ipse manus.

o. Quid tantis certas inuoluere retibus illam:
Scilicet vnde volens explicuisse nequis?

p. En quatitur vigilans curis quatiturq; quescẽs
Acta velut stimulis irrequieta furit.
q. Tu/tanquã tortor: tanquã bellona flagello:
Persequeris sæuus illa misella fugit.
r. Nonne foret satius de corpore perdere dextrã:
Quam partem: cuius viribus ipse sapis?
Partem: e sũmo quæ est tibi tradita cœlo:
Qua sine cũ reliquis annumerere feris?
Tolerabilius est perdere membrũ corporis/ & sanitatẽ mẽtis.
s. O tibi q̃ falsa est spes/viuo/et funere functo:
Si vitæ/et mortis dux tuus æger abest!
r. Sũt ergo imprimis morbi de mente fugandi:
Quo tibi sis totus deficiatque nihil.
v. Hanc tu per salutres/et rectos dirige calles:
Sana tibi officium præstet vt ipsa suum.
x. Sed/ne te longum teneam: carissime lector:
Officium sanæ mentis id esse puta:
Vt tantum speret: quod prosit tẽpore i omni
Quod sit immensum/vel sine fine bonum.
Quid sit officium sane mentis.
y. Vt timeat: quicquid possit sine fine nocere:
In quo non assit qui ferat vllus opem.
z. Omnibus vt studijs solers ea gaudia quærat:
Quæ nullus morbus frangere/viscq; potest.
a. Vt doleat solum damnũ: quod nulla voluptas
Consequitur: vel quo vita/salusq; perit.
b. Cætera nil pendas: nisi quantum pendit vsus

Hospitii: vnde parat hospes abire cito.

Bona mundi sunt portus pondus hominu/ & auxilium.

c. Quin ea tu pondus credas/ morbosq; grauãtes:
Quæ te vel perimunt: vel remorantur iter.

d. Debet onus/ morbũq; simul vitare viator:
Vt peragat cœptam/ quã cupit ire: viam.

Dec vita est quasi via ad alteram veram patriã.

e. Est via/ qua gradimur: vita hæc erit altera vita
Patria: perpetuum vel dabit exilium.

f. Si patria: ad caros proauos/ caroscq; parentes
Iimus: vt constet omnibus vna quies.

g. Sin vero exiliũ: capiet nos vltima labes.
Accipiet fletus/ perpetuusque rogus.

Qui perueniunt ad patriam: & qui ad ppetuũ exilium.

h In patriam redeunt: qui/ freti munere sanæ
Mentis: ab aduersis se explicuere malis.

i. Exilium contra subeunt: qui/ erroribus acti:
Vertere se ad verum non potuere bonum.

k. Mens errat: quoties ratio non imperat. et: cum/
Quæ bona sunt: cernit: deteriora sequens.

Hic redit ad inceptã.

l. Sed nimiũ fuimus digressi. iamque redire
Causa monet: nostrum propositumq; sequi.

m Incœptum fuerat nostrum moderatio motus.
Quodq; nitet rebus/ conspiciturque decus.

n. Hac in re noster sermo versabitur omnis
Tam liquido: quantum nostra thalia potest.

Magna vis honestatis est in decore.

o. In primis igitur studeas seruare decorum.
Vis magna officiis eius inesse solet.

p. Dicitur id duplex: cum quoddam sit moderatis:
Quoddam cōmune: quod generale magis.
q. Quod cōmune ferūt: est: quod comitat̄ honestū
Omne. et inest illi. nec valet esse sine.
r. Hoc magis apparēs oculis / simul auribus extat.
Hoc sine nil rectum: nil reor esse bonum.
s. Non aliud fuerit: quā conuenientia rerum:
Quas homines recte / vel sapienter agunt.
t. Et velut in toto confusa est corpore forma:
Nec tamē est corpus: sed magis id: quod inest:
Sic etiam recto censetur inesse decorum:
Quod rectum exornat: quodq; videre iuuat.
v. Sic mouet hoc animos: oculos vt forma venusta
Corporis oblectat: detinet: atque mouet.
x. Aptius id cernas interno lumine mentis:
Quā verbo / aut calamis id reserare queam.
y. Sed decus est aliud: quod partē spectat honesti:
Quæ proprios motus temperat / atq; regit.
z. Hoc habitu / gestu / mensura / voce / pudore
Est positum / in cultu / tempore / tumq; loco.
a. Hoc facit: vt placeas: gratus sis omnibus vnus.
In populum de te fama perennis eat.
b. Nec spernas: populus de te quid sentiat omnis.
Est graue cunctorum spernere iudicium.
c. Iudicio inserui populi. nanq; esse superbus

ro. quod duplex est: cōmune / et ꝓprium.

Quod sit decorū commune.

Quod sit decorū proprium / siue perticulis.

Non spernēdū: quid homines de nobis sētiant.

Creditur is: solus qui sua facta probat.

d. Offendunt animos hominum deformia quędā:
Vt violant corpus spicula missa manu.

Qui dicāt iusti: et qui inuerecundi.

e. Qui tamen offendūt: hos dicimus inuerecūdos.
Dicimus iniustos: qui violenta mouent.

f. Corporis haud tantū seruandū crede decorum:
Est animi interius sed magis: atq; magis.

g. Aſt animum poterit componere quisq; decēter:
Imperium ratio si tenet ipsa suum.
Aut: si deiecta est propria de sede: resumit
Confestim solium: quo sedet: illa sacrum.

De ira cauenda.

h. Hic primum turpi tete seruabis ab ira.
Deformat vultum quę simul: atq; animū.

i. Turpius irato quid possis cernere vultu:
Cum fluit a rapido spumeus ore liquor?

k. Sic despumat aper: cinctus latrante caterua.
Sic etiam: frenis exagitatus: equus.

l. Non hominem dicas: feruēs quē concitat ira.
In furias versus: incipit esse fera.

m. Cousilium perdit tanq̄ furiosus: et amens.
Pœnitet hunc facti protinus inde sui.

Quomodo possimꝰ cauere ab ira.

n. Quo pestē hanc fugias: tecū meditaberis ante:
Vt constes: si te causa furoris adit.

o. In specula tanq̄ vigilat: qui prędet hostes:
Sic vigilia: incauto ne ruat ira tibi.

p. Egredienſq; domum/tanquã certamen adires:
Limine ſub primo prouidus arma cape.
q. Teque para: ſicut timeas: ne forte latrones:
Aut tibi non viſus hoſtis obeſſe queat.
r. Si tamen incautus fueris prolapſus in iram:
Ne tuleris merſum te iacuiſſe diu. Quid faciẽ dũ homini: qui incidit in iram.
ſ. Interea nullo ſumas de crimine pœnas.
In pœnis vllum non habet ira modum.
t. Sęuiciam nimiam tu deteſtabere ſemper.
Et modicas pœnas tu pius vltor ames.
Prȩcipue dulces genitor ſi affligis alumnos:
Cum modica in natos pœna ſit apta patris.
v. Ad veniam pronum cum te natura crearit:
Siluestres crudus non imitere feras.
x. Eſt quoq; vitandus motus contrarius irę: De nimio ioco fugiendo.
Qui ſemper ludo vertitur/inq; ioco.
y. Non nos ad ludos genuit natura/iocoſque.
Sed multo grauius illa requirit opus.
z. Vtilis in dictis ſis/pluſq; voce facetus.
Seria ſint crebro. rarior ipſe iocus.
a. Non tamen ille vetat nos ludere/nonq; iocari.
Sed iubet in rebus omnibus eſſe modũ.
b. Non decet: vt/tanquã durus: fugiaris/ et aſper.
Nec quoq; contemptus ſis leuitate tua.
c. Gloria non ludo tibi ſit quęſita/iocoque:

Vt tota fias ludius vrbe vagus.

d. Vt licuit fessis vires reparare quiete:
Sic salibus raris te recreare licet.

De mensura iocandi/et modo/et quando.

e. Cumq; iocum misces: sic/ sic moderabere dictis:
Ne facile ex ipsa tu grauitate cadas.

f. Sit iocus ingenuus/ moderatus: sit verecundus:
In quo vel multum luceat ingenium.

g. Ergo/vbi tempus erit: non tanq̃ scurra volabis:
Sit salibus pondus: gestus et ipse grauis.

h. Vox tua non nimio fuerit clamore soluta:
Nec citus incessus: cuiq; tumultus inest.

i. Non lædant quenquã/caueas: tua verba iocosa:
Contristent nullum: sint sine dente sales.

k. Nec ridere vetant quenq̃ mea scripta modeste:
Sed nimium risum forma decora vetat.

De nimio risu cauendo.

l. Turpis enim risus nimius: nam fusus vbiq;
Quid pueri: et fractus qd mulieris habet.

m. Est odio dignus: qui furtim riserit: et qui
De damno alterius soluerit ora iocans.

De ludo nimio/ et inhonesto cauendo.

n. In ludis vites: quo quæstus queritur: et quo
Iacturam nimiam temporis ipse facis.

o. Si fueris iuuenis: ludum tibi quære laboris:
Qui causam præstet: quem moderere tamen.

Non decet senẽ ludere.

p. Ludere non vnquam vidi/nec perdere tempus:
Egregium/et digna cum grauitate: senem.

q. Nec iuuenem vidi nimio se dedere ludo:
De quo prçcipui spes sit habenda boni.

r. Sit tibi congressus cum doctis/cumq; peritis: Quomodo se recreare debeat: qui fessus est.
Cum/studio lassus: te recreare cupis.

s. Ingenii vires auget meditatio gressus.
Incolumes artus non minus ille facit.

t. Sensiat et frenum veneris sibi adesse voluptas: De venere cohibenda.
Ne/quantum libuit: sit spaciata procul.

v. Qui nimis indulget veneri: paretq; palato:
Re pecus est: tantum nomine dictus homo.

x. Quisq; cupidineas poterit cõpescere flamas: Que remedia cõtra venerem.
Qui fomenta rogis abstulit apta suis.

y. Quicq; nihil voluens animo: quod concitet ignẽ.
Nec/nisi seruata sobrietate: bibit.

z. In pugnam dubij noli prodire duelli. Non prodendum in pugnam cũ venere: sed fugiendum.
Cum venere/et mensa prælia in ire caue.

a. Nec tentare velis: quã sobrius/atq; pudicus:
Cum Thais: et mensa sit tibi structa prope.

b. Difficile est flamam non se inclinare repente:
Proxima cum rapido sit sita stupa rogo.

c. Turpia quo vincas: fac certes eminus illis.
Fac tua ne subeat tecta petulca cohors.

d. Ne veniant intro: cum vectibus obstrue portas.
Non tutum est illis conseruisse manus.

e. Non sine te victo/credas: in fine: recedent.

Ipse triumphatus / et spoliatus eris.

f. Quæritur hac in re solum fugiendo triumphus.
Quid mirere magis? est data palma fugæ.

De redimẽdo se a venere.

g. Deniq; captiuus si forte cupidinis ires:
Te propere redimas: q̃ minimo ære potes.

h. Excute de miseris laqueos ceruicibus ipsos.
Vim facias: fugias • est mora plena mali.

i. Nam quicunq; fuit Veneri blanditus: ab illa
Durius affectus ignibus esse solet.

k. Cumq; homo sis certe diuinę mentis imago:
Vt deus a carne est: sic procul esse stude.

Etiã occulta peccata sunt fugienda.

l. Quãuis clam pecces: semper tamẽ es tibi testis •
Cur alium / quã te: tu vereare magis?

m. Qui latitant intus: motus compone decoros •
Nec minus id cures: si quia forte latent.

n. Nanq; parum refert: q; nemo perspicit illos:
Quos tacito tecum nocte / dieque vides.

Turpis venus in senibus preter ceteros.

o. Omnibus est vitio Veneris damnosa libido •
Sed nihil in senibus fœdius esse potest.

De officio senum in iuuenes.

p. Pręterea senibus nimirum conuenit illud:
Exemplo vt iuuenes / consilijsq; regant.

q. Se prębeant tales coram sermonibus illis:
Vt possint multo semper honore coli.

r. Hoc solo quondã fuerat veneranda senectus •
Hoc solo antiquos ij voluere patres.

f. Sed contra iuuenes senium venerentur: adorent.
Sint comites longæ/subsidiumq; viæ.
De officio iuuenum in senem.

t. Curia seu poscat: seu sacri festa dei:
Hęrebit senibus officiosa cohors.

v. Ex quibus optabunt: cuius præcepta sequantur.
Gesta simul cuius sint imitanda magis.

x. Est (fateor) magnum signũ virtutis in illo:
Obsequio gaudet qui celebrare senem.
Signũ virtutis est iuuene honorare senectutem.

y. Confirmet iuuenum labor/et patientia: corpus.
Arcendi a venere sunt/nimioque mero.
De temperantia iuuenum.

z. Sintq; cibi viles positi/vulgataque mensa.
Nam tantum venter/non saturanda gula: est.

a. Non epulas iuueni mittat famosa popina.
Sed: quas decoxit parca coquina patris.

b. Sed neque desidiæ dederint se ætate senili.
Quis neget a senibus plurima posse geri?
De officio senum/et iuuenũ in genere.

c. Aut leget: aut scribet: cũ primũ ex æde reuersus
Sacra: vbi iam primo sole oriente fuit.

d. At puer addiscat: tum plurima corde reponat.
Nam facile est puerum cogere ferre iugum.
Pueri discant multa memoriter.

e. Nec cures: sensus si non percepit ad vnguem:
Cum recitat multos ordine mente libros.

f. Nam/sparsũ in terra: semen producere germen
Differt per menses: et tamen inde feret.

g. Interrea terrę matris nutritur in aluo:

Cui tacito vires subgerit illa suas.

h. Sic puer/a teneris quęcunq; acceperit annis:
Reddere iam fructus sentiet illa senex.

De modestia in vestitibus.

i. Sit tibi conueniens cultus/grauitateq; dignus:
Ne retegat vestis:quod tibi corde latet.

k Vestis enim multos molles detexit'et intus
Innatum prodit quod latet vlcus iners.

l. Quę rubet in summo carnis:vesica pusilla
Est iudex infra sanguinis illa mali.

m. Delitias potius credas mulieribus aptas:
Quamuis nec nimias in muliere probem.

n. Quare delitiæ si sint:non mollis inhęre'
Nec/si non fuerint:anxius ipse pete.

De vestib⁹ femineis a viro non sumendis.

o. Fœmineos cultus/et gestus sumere molles
Vir putet indignum/ridiculumq; simul.

p. Quid magis est contra naturam/siue decorum:
Quam sub fœminea viuere veste virum?

De mundicia curãda/& duricie nimia fugienda.

q. Sorde tamen careas'nec tu videaris agrestis:
Mollicíem pariter/duriciemque fuge:
Sis pauper quamuis:tu munde viuere debes'
Nã neq;/qui pauper:sordidus esse licet.

De media via tenẽda.

r. Nec/qui te mollem prohibet:te suadet agrestẽ/
Et durum'quod stat itet vtrunq;:probat.

s. Dedecet:extremis nimiũ quodcũq; propiquat'
Est laudi:centrum quod/mediumq; tenet.

t. Simplicitas mensæ placeat (non arte paratæ)
Quę possit tantum tollere parca famem.
De temperãtia in victu.

v. Sufficiens victus tibi sit: nec præbeat vllam
Mensa voluptatem: sed tibi nuda cibum.

x. Excitet ipsa fames ieiunum longa palatum:
Non sapor inuentus mulceat arte gulam.

y. Fercula non numeres: escas sed posce salubres:
Et placeat: quę olim cœna placebat auis.

z. Nec magni esse puta: quod gloria / parta culina;
Sit tibi: sed potius sobrietate stude.

a. Nec tam parcus eris: subeas ꝙ nomen auari:
Et fias vulgi fabula trita tui.
De nimia parcitate vitanda.

b. In nimimis rebus ne cures figere leges:
Lætitiæ vt nullus sit datus vsque locus.

c. Nam res parua quidẽ permagnũ dedecus affert,
Et tamen illa nihil vtilitatis habet.

d. At/cum sint multæ partes/causæque decori:
Præcipua est: scimus qua variare vices.
De officio communiũ dio.

e. Nõ semper fit idẽ sub quoquo tẽpore honestũ:
Vt Protheus: multas vertitur in facies.

f. Quicquid enim iuuenẽ decuit/puerũq; tenellũ:
Non eadem possunt illa decere senem.

g. Conditio: officium: tempus distinguit: et ætas:
Vt/modo quod decuit: nũc tibi turpe putes.

h. Iãq; magistratus/modo quod priuatus agebas:
Non faciẽdum magistrãtu.

Desine nunc aliud publica causa monet.

quod priuato militi: quod togato nec seni: quod iuueni.

i. Quæ fuerant mediis tibi verba ferocia castris:
Vrbe morans mitte respuit illa toga.

k. Si studiis ageris iuuenibus ipse senescens:
Scito: q̃ officium deseris omne tuum.

l. Si neq̃ mutauit mores prouecta senectus:
Vt tetrum monstrum: diffugienda tua est.

m. Optasti iuuenis pertingere aduque senectam:
At nunc optanda est altera vita seni.

n. Ridendus senior: pueri qui suscipit artes:
Tanquam si in cunis nunc recubare velit.

Sacerdos differat ab aliis in moribus sicut vestibus.

o. Aspice/ quam differs aliis in veste: sacerdos:
Tantum differre moribus ipse velis.

p. Et/ quo maior apex cingit tua tempora: tanto
Est morum cura maior habenda tibi.

q. Non facias: vt quisq̃ facit: cum non tibi quisq̃
Collatus fuerit perfice maius opus.

r. Si leo sis factus: mores assume leonis.
Non vltra mores muris habere licet.

Talpa acula.

s. Cũq̃ oculos aquilæ dederit tibi Christus: in altũ
Suspice: nec pergas vertere talpa solum.

t. Cum fueras miles: castrorum tela mouebas.
Nunc Christi miles accipe tela crucem.

v. Cum medicũ generes: curabas corpora morbis.
Nunc debes factus pascere pastor oues.

x. Aduigilans noctu pastor custodit ouile:
Ne pecudes perdat vis rabiosa lupi.
y. Nec satis est sese pastorem reddere saluum·
Sed debet saluum reddere et ipse gregem.
z. At/qui cum propria vitam contemnit ouilis:
Amotus proprio iure erit ille grege.
a. Pastores ouium multi se esse fatentur:
Sortiti falso nomina tanta sibi.
b. Nam neque ieiuni curam meditantur ouilis:
Nec quoque/si cupiant:munera ferre sciant.
c. Quin satur est pastor rarus:licet omnia pleno
Suppeditet stomacho luxuriosa gula.
d. Adde etiam:nulla careas vt parte decori:
Prospice:persona quæ magis apta tibi.
e. Est alij laudi vultum seruare seuerum·
Ast alii lęta frons magis apta sedet.
f. Si velit hic tristem se redere:fiet ineptus·
Si velit ille hilarem:nõ magis aptus erit.
g. Est alius lenis/facilis/sermone facetus·
Hic quoq; tristitiæ possit habere nihil.
h. Hic simplex:veri/et recti semper amicus·
Ille nisi cum multa nesciat arte loqui.
i. Quisque igitur teneat:sibi quod natura secũdat:
Si modo nil vitii:nil fouet ille mali.
k. Est opere precium doctos spectare colonos:

Negligentia multa est in pastoribus.

De officiis eligendis p natura cuiusque hominis.

Spectandi coloni.

Semina qui reddunt congrua cuiq; solo.

Cognoscenda est natura cuiusq: cui arti sit apta.

l. Agricola imprimis naturam quærit agelli·
Inserit hinc plantas: quas regio ipsa cupit·
m. Collibus infigit vites/in vallibus alnos·
In siccis melius crescit oliua locis.
n. Frigida castaneis: sũt pinguia consita malis.
Litoribus myrtus/citrea poma virent.
o. Gaudet monte pyrus·sed crescit aquatica lotos:
Et platanus riguis maxima crescit aquis.
p. Ergo tuam noscas naturam·herebis et illi
Sedulus: vt præstes·nam sua quenq; decent.
q. Ingenio splendere tuo nitare·labora·
Et tibi non pluris sint aliena tuis.

Non facile resistitur ,p nie inclinationi.

r. Non bene deuitat: quod quis sortit ab ab astris·
Nec facile acquiret: quod sibi stella negat.
s. Quando metũ ceruus deponet/quando leonem
Non timeat taurus/agnaq; parua lupũ?
t. Quando vel assuetã mittet vulpecula fraudẽ/
Aut erit auritus absque timore lepus?
v. Non vnquam mergus se mergere desinet vndis.
Non canet et coruus: vt modulatur holor.

Mõ linquet rana paludem.

x. Caprea non siluas: non liquet rana paludem·
Non gemitum turtur: arbore mœsta canens.

Nihil bene fit: nisi cũ mi nerua.

y. Non aliter cupimus quicquã: renuẽte minerua:
Quam nauta aduerso flumine ferre ratem.

z. Qui trahit aduersis nauem currentibus vndis:
Gaudere optatis non solet ille diu.
a. Quippe/q̄ amissis superante labore lacertis:
Reiicitur præceps deteriore loco.
b. Sic/sua qui spernit: captans aliena: frequēter/
Amittens propria: non aliena capit.
c. Quiq̄ vnum retinens: aliud studiosius optat:
Sæpe hic delusus stultus vtroq̄ caret.
d. At si te munus prætoris/siue tribuni
Officium ignotum forte subire iubet:
Vt quia verba foro tibi sint facienda diserte:
Cum neq̄ sis rhetor/grāmaticusq̄ minus:
Tunc causam meditare prius: scitare peritos.
Quod nescis: discas: suppleat ipse labor:
Vt/si non possis nomen/laudemque referre:
Non referas saltem dedecus/atque notam.

De officio eius: qui necessario tractat: qō non est suum.

e. Quæ semel est autem viuendi forma recepta:
Hanc serues: temere nec variare velis.
f. Si tamen est ratio mutandi: et perferat ætas:
Fac mutans doceas: q̄ ratione facis.
g. Non leuis vt ventus/sed pro re: mobilis assis:
Constans: non durus/propositique tenax.
h. Nam variare genus vitæ leuitatis habetur:
Si temere: leuitas non leue crimen erit.
i. Tunc quoq̄ paulatim mutes: nam facta repente

De non temere mutādo genere vite/sed cū consilio.

Versio non hominum suspicione caret.

De officio magistrat⁹.

k. Ipse magistratus cum sis: tūc exue mentem
Priuatam populi te caput esse putes.

l. Per te tunc populus loquitur: sentitq; videtq;
Vtile quod fuerit omnibus: ergo vide.

Publica priuatis præferri cōmoda debent.

m. Publica priuatis præferri cōmoda debent
Iuridicus debet immemor esse sui.

n. Tum decus obserues: quod maiestate verenda
Sit dignum mutes os/habitumq; tuum.

o. Multa quidē prætor prohibetur: plurima cōsul:
Quæ neque priuato sunt prohibenda viro.

Spectāda sūt tempora/et loca persone.

p. Multa etiam damnare solet tempusq;/locusq;:
Quæ neque sūt alio tempore digna nota.

Sophocles a Pericle reprehenditur.

q. Iurgauit merito Sophoclen collega Pericles:
Quod puerū inspexit: dū sacra iura daret.

r. Si fecisset idem campo/mediaque palestra:
Causa fuit iurgi nulla Pericle tibi.

s. Ergo velut cytharæ concordant ordine nerui:
Vt cupidas aures mulceat arte sonus:
Sic tempus/persona/locus concordet: et ætas:
Officii vt species: eniteatque decus.

De officio priuati ciuis

t. Est quoque priuati ciuis cum ciuibus æque
Viuere: nec socios subdere velle suos.

v. Nec tamen inferius patiatur subditus esse:
Cum quo iura volunt viuere lege pari.

x. Non adeo simplex: vt contemnaris ab vllo.
Dumq; velis lenis: languidus esse caue.

y. Non cui quã visus sis ambitiosus/et audax.
Fac te submittas: non tamen abiicias.

z. Aequus eris paribus. sed nec cõtẽne minores.
Maiores æqua tu quoq; mente colas.

a. Non tamẽ hos metuas multa formidine tristis.
Nam/quicunq; sine est crimine: non metuit.

b. O quantum debes turpi tu labe carere'
Res sola hæc homines absq; timore facit.

c. Factio non placeat. communis pacis amator
Consule tranquillæ/perpetuæque rei.

d. Qui bene gesserũt iam publica munera: vel qui
Nũc præsũt: merito semper honore cole.

e. Quosquoq; vulgauit virtutis nomen: honora.
Pulchrũ est et natis esse in honore patres.

f. Ipse peregrina si forte moraris in vrbe: De officio peregrini.
Nullius vrbanæ sit tibi cura rei.

g. Sed tantũ proprij maneat tibi cura negoci:
Ne tibi quis dicat. Aduena vade foras.

h. Sed neq; tu debes peregrinos spernere ciuis. De officio ciuis i pere grinis.
Accipias quenque mitis in vrbe tua.

i. Durus in externos: hominem se se exuit omnẽ:
Et versum in sæuam se probat esse feram.

k. Non alia causa vertit sua membra lycaon: Lycaon versus in lupũ.

Quã ꝙ in externos sæuus/et asper erat.

De oĩ turpitudine vitãda.

l. Omne tibi/credas: ꝙ sit tolerabile pondus·
Sed/quod turpe grauat: non tolerabile erit.

m. Turpe grauat: qcqd mores subuertit honestos·
Et quicquid famæ te facit esse malæ.

Natura magistra morũ optima.

n. Turpia naturæ celabis membra verendæ·
Nam natura/tegens illa: magistra tua est.

o. Histrio/qui in scænã vadit: sibi subligar aptat:
Ne prodat: quicquid lex verecunda tegit.

p. Non igitur tuleris: ꝙ te verecundior is sit
Scænicus: impune cui licet esse malo.

Cynici omnia nomina honesta dicunt.

q. Nec cynicis credas: quibus oĩa noĩa honesta·
Turpia sed caueas dicere verba palam.

r. Turpibus abstineas dictis: grauiora locũtus·
Turpia iacturam dicta pudoris habent.

s. Sit tibi circuitus: cum dicere postulat vsus·
Mens etenim/et lingua: debet honesta loqui.

t. Turpia nam subeunt dicta ad penetralia mẽtis·
Sollicitantq; animũ: quẽ tenet alta quies.

Turpia dicta vitanda sunt: vt res male olentes.

v. Tamq; ea tu spernas: q̃ res male spernis olentes:
Quam spernis lubricum progrediendo locũ.

x. Nam quod olet: nares lædit· via lubrica plantas·
Sed lædunt mores turpia verba bonos.

De iactantia vitanda.

y. De qua nil didicit: quisquã non arte loquatur·
Nam sæpe est præsens: qui sua dicta neget.

z. Græca parũ doctus non disseras ore latinus·
Virgilij interpres nec quoq; gręcus erit.
a. Qui studuit leges: dimittat de medicinis
Dicere·cui tantum nescia credat anus.
b. Pręterea incessu sua debet inesse venustas: De modestia in incessu.
Cum pateat semper omnibus ille palam.
c. Sępe etenim incessus grauiter censetur·ab illo
Nanque animi mores sępe videre potes.
d. Non igitur lentus: non sit festinus·ametur:
Quem neutra in parte dicimus esse nimis.
e. Non placet: incedas: sicut qui fercula portant·
Nec sicut solita est tradita sponsa viro·
f. Non tamen/vt nimio cursu defessus: anheles·
Aut capite incuruo pręcipitatus eas.
g. Nec minus in verbis speciem/formamq; decori
Inuenies·laudem ferre loquendo potes.
h. Dum loqueris socios inter/carosque sodales: De temperantia in loquendo.
Tunc insit sermo pressior ore tuo.
i. At/cum verba foro facies: contentio maior·
Nisibus inq; aures vox tua missa fluat.
k. Verba tamen studeas pręclara expromere voce· Vox clara.
Claram natura: tum tua cura dabit.
l. Seria si tractas: vultus assume seueros·
Si leuius quicquam: sit tibi frõte lepos.
m. Iudicio sueris/plusquã sermone: seuerus·

Sit tibi/quã vultus:vita seuera magis.

n. Sit sale conditus sermo·cedatq; libenter
Consocio·et vinci sæpe putato decus.

o. Veridicus fueris·nulli tua verba secundent·
Sed tamen hac in re debet inesse modus.

p. Nam satis est certe te dissentire fateri·
Cui non consentis:desine turpe loqui.

Vicissitudo seruanda in sermonib⁹. Fugienda iurgia ĩ sermonibus.

q. Ausculta socios:cum sis tua verba locutus·
Te solum turpe est omnia velle loqui.

r. Si quis contendat(vel falsum)cede proteruo!
Iurgia ne forte sint ineunda tibi.

s. Non ideo turbes alios/audire volentes:
Hoc:quia delectent te referenda parum.

t. Quin patiens alios audi:quæcunq; loquentes,
Exeat et sermo rarior ore tuo.

v. Si iuuat aut tristem te fronte/vel esse seuerum:
Non damnes illos:quos iuuat esse hilares.

x. Sit tibi contemptus nemo:quia purior illo es·
Consilio/et facto sed magis ipse iuua.

y. Dum loqueris:caueas:ne sermo lapsus ab ore
Indicet id morbi:quod tibi corde latet.

z. Non quenquã carpes absentẽ·nanq; videris
Proditor incauti cedere terga viri.

a. Sed spectes etiam:ne sis te carpere visus:
Dum damnas illos/quos imitare:viros.

b. Quoscunq; alloqueris: fac vt digneris honore.
Nec minimum e plebe spernere visus eris.

De officio i honorādis auditorib⁹.

c. Quin potius studeas: omnes videaris amare.
Nam vere id fertur. Non/ nisi amatus: amat.

Nullus amatur: nisi ipse amet.

d. Cunctorū placidis ineunda est gratia verbis.
Et seruanda vetus semper amicitia est.

e. Non quenquā interroges acri/ nec voce minaci.
Responsum mitis tu/facilisque dabis.

f. Non nimis extollas quenquā. nec presseris vllū.
Laudibus/et vitijs assit vtrisque modus.

g. Sic lauda/aut damna: ne possit dicere quisquā.
Iudicij nimium/vel bonitatis habes.

De officio i laudando/ vel vituperando.

h. Insuper idcirco non delectabere lingua:
Vulnus in absentes vt iaculere viros.
Quisq; q; absentes carpentem signat/et odit:
Dum putat absenti non secus esse sibi.

i. Non tibi blandiri quenquā patiare. nec vlli
Tu blanditus eris. error vterque grauis.

De assentatione vitanda.

k. Blanditus caueas: q; tu merceris amicos.
Sed neq; blanditus te magis vllus emat.

l. Non plus esse putes: si te quis laudat iniquus:
Quam tibi si causa laudis iniqua foret.

Laudari a malis vituperari est. e contra.

m. Ascribe ad laudem veram maledicta malorum.
Summa etenim laus est displicuisse malis.

n. Difficile est blandis verbis occludier aures.

Non dāde

aures adulatoribus: q̃ sunt quasi sirenes.

Egregium imprimis idq; refertur opus.
o. Non puto Syrenas alias/quas spreuit Vlyxes:
Quam blandas linguas sunt ea mõstra satis.

Cauendum magis a blãdis/q̃ a malidicis.

p. Semper blanda magis q̃ tu maledicta timebis.
Nam vitia ostendunt hęc magis illa tegunt.
q. Quem sentit morbũ: medicari enititur ęger.
At/quem non sentit: negligit vnde perit.

Philyridẽ. i. medicũ. qualis fuit Chiron.

r. Quod patet exterius: facile est curabile vulnus.
Philyriden fallet: quod latet interius.

De iactantia vitanda/ et vitijs proprijs nõ manifestãdis.

s. Non aliud/q̃ sis: studeas in plebe videri.
Sed neque/quod non est: finxeris esse tibi.
t. Non etiam referas tua fortia facta/genusque/
Et proauos: quicquid nobilitatis habes.
v. Non decet: vt laudum quisquam sit pręco suarũ.
Nec decet: alterius stemata voce premat.
x. Alterius famę dictis non liuidus obstes.
Cantator facti sis minus ipse tui.
y. Vt sapiens nullus populo sua crimina vulgat:
Sic neque virtutes prędicat ille suas.

Laus ĩ proprio ore sordescit.

z. Nam laus (vt fertur) proprio sordescit in ore:
Pręsertim falsa: milite digna leui.
a. Sed magis id facito: quo referaris ab omni/
Ductus in exemplum: posteritate tua.
b. At/sua qui fatuus diuulgat crimina multis:
Omnibus hic iure creditur esse furens.

c. Et seu falsa ferat de se/seu crimina vera:
Dignior est pœna/dignior ille cruce.

d. Si tamen acciderit: q̃ sis ignotus: et ipsa
Sint tua: tunc parcus illa referre potes.

De virtute propria sine arrogantia manifestanda.

e. Fac noscant homines: fuerit tibi siqua facultas·
Ne tamen ijs fiat illa molesta: vide.

f. Nemo etenim accensã posuit sub corde lucernã·
Aut oculos propius/q̃ decet esse: locat.

Vana gloria non petẽda.

g. Gloria nam studio non est tibi vana petenda·
Non sapit is: sicui gloria vana placet.

Omnis gloria vana.

h. At vana est ois·quia quicquid gessimus ipsi:
Non nos·sed sũmus dux fuit ipse deus.

i. Propterea est omnis cœlesti debita patri
Gloria·sic Christi dicere sponsa docet.

k. Immeritis igitur nobis est siqua tributa:
Hęc poterit vana dicier/atque leuis.

De modestia i obiurgando.

l. At siquem oburges: cura: ne percitus ira
Sis visus·sed q̃ ductus amore facis.

Hilario reprehensor sit.

m. Sępe nihil prodest nimiũ reprehensor acerbus·
Plus prodest hilaris·nam magis ille docet.

n. Errori veniam facilis donabis·et illi
Non dandam dices: si repetitus erit.

o. Si neq̃ verba valent: et carior ipse reprensus:
Vtere carceribus·compede stringe pedes.

p. Non minium longe fueris iurgando profectus·

Inter disiunctos acrior esse caue.

Medici imitandi in obiurgando.

q. Si sapias: medicos iurgans imitare peritos:
Quí tãtum/vt sanent: putrida membra secãt.

r. Sic tu/quo prosis: prudenter corripe caros.
Non odium quæras: dum malefacta refers.

s. Ergo sit hoc raro: cumq; est: iniuria cesset:
Sit tunc: cum melior nulla relicta via est.

De officio eius: qui reprehẽditur.

t. Si quis te contra moneat: patiare monentem:
Quę monet: vt prosit: non graue dicta feras:

v. Nam/si te merito iurgauit: profuit ille:
Sin minus: is voluit vtilis esse tibi.

De officio aduersus inimicos.

x. Te siquando procax inimicus dente lacessit:
Vtere et aduersus hunc grauitate tua.

y. Heu: quantũ nocuit sine ferro callidus hostis:
Si facit: vt solita tu grauitate cadas!

z. Non quicquã indignũ sancto tibi decidat ore:
Quãuis ille canis improba verba latret.

De seruando modo in loquendo.

a. Præterea intendas: ne sermo longius erret:
Digressus propera: luce reuerte domum.

b. Prospice: nequis q̃ dicat: Iam luce propinqua:
Iam tandẽ ad causam/propositumq; redi.

c. Deniq;/cum sentis socios sermone grauari:
Desine: ne pergas longius esse grauis.

De modestia domorum.

d. Non habites ædes: pictura/et marmore cultas:
Sed salubrem cures incoluisse domum.

e. Hanc seu tu fabricas: precio seu suscipis emptã:
Aspice: qualem vsus exigit ipse tuus.
f. Nam domus humanos cum solum fiat in vsus:
Assit dumtaxat vsibus apta tuis.
g. Nec tibi de cultis domibus quærenda voluptas:
Sed magis e cella est interiore tua.
h. Hanc si mundabis: miros tibi fundet odores: Cella interior mundãda est.
Sume voluptates/quot cupis: inde tibi.
i. Cumque domo versus non toto tempore vitæ:
In cella maneas noctibus/atque die.
k. Propterea assyrio cures hanc spargere odore:
Hæc/cures: omni quo decoretur ope.
l. Non igitur dominus pulchra noscatur ab æde:
Sed domus a domino sit celebrata suo.
m. Non decet: vt totus tibi splẽdor ab æde petatur:
Splendorem domini sed iuuet ipsa domus.
n. Non queat illa frequens in te sententia dici:
Quã dispar dominus est tibi prisca domus!
o. Sæpe ego dicentes audiui tempore nostro:
Heu antiqua domus: q̃ tibi dispar herus!
p. Non etiam condas maiora palatia rurí:
Quã/modo præscriptus: dictet ĩ æde modus.
q. Sic manuũ gestus/sic os/oculosque gubernes: De modestia in gestibus.
Indicium vt prẽstes: qualiter intus habes.
r. Quos autem gestus aliorum ducis ineptos:

In te crede illos posse placere minus.

f. At/si quid dubitas: fidos tibi consule amicos:
Vt/quicquid peccas: te monuisse velint.

Pictores/& poete consulūt amicos.

t. Sic faciunt docti pictores: sicque poetæ·
Interrogant alios: quale videtur opus.

A quibus artibus abstinendum.

v. Sed neq; tu cupidus turpes sectaberis artes:
Multarū vt dominus efficiaris opum·

x. Sed pariter fugias: quæ sordida lucra putantur·
Nanq; odij causas/inuidiamq; parant.

Que sūt artes sordide.

y. Quare non custos portus/non fœnoris auctor/
Non lanius/caupo·sordet id omne genus.

z. Et sordent omnes: quorum non artis emetur
Ingenium: sed opus·id genus omne fuge.

a. Nil habet ingenium: quicquid vulgata taberna
Exposuit·quæque est prompta popina gulæ.

b. Alea/saltator seruant nil prorsus honesti·

Tenuis mercator est sordidus.

Mercator tenuis·sordidus ipse quoque est.

c. Quisquis emit merces: illas subitoq; reuendit:
Periurus/vanus semper is esse solet·

d. Nil autem vano/et periuro turpius extat·
Nanq; homines fraudat: negligit ille deos.

e. At si mercator magnus sit mercis opimæ:
Vt puto: non magno vertitur ille probro.

f. Hic quoque laudari poterit: si plenus/ad agros
Se tandem vertens: agricola esse cupit.

g. Nil melius cultu terræ: nil dignius illa:
Quæ/pauca accipiens: plurima donat hero.

Agricultura laudat.

h. Hanc quondam mundi victores/rure modesto
Vtere: cum propria non rubuere manu.

Summi imperatores fuerunt aratores terre.

i. Curia conscriptos patres cogebat ab agris:
Quiq; hodie est consul: ante bubulcus erat.

k. Artifices inter medicus laudatur: et archi
Tectus: qui fabros ædificare docet.

Medicina laudatur: et architectura.

l. Officii exactor non sis: si redditur vltro
Gratia: non segnis ipse receptor eris.

m. Non cito credideris vulgo: quæcunq; feruntur:
Sæpe fuit falsum: quod mala lingua refert.

n. Sæpe mali quærũt sub nomine simplicitatis/
Dum referũt falsa: præcipitare bonos.

o. Artibus istorum/quantũ potes: ipse resiste:
Despice: quę dicũt: despice: quę faciunt.

p. Te placidum studeas rebus pręstare secundis.
Nam magis id debes: quo magis ipse potes.

q. At/si sint tenues tibi res: solatia queras:
Nec fueris visus omnibus esse miser.

Dissimulãda est sua miseria.

r. Nou/tua cum doleas: aliorũ cõmoda narres:
Ne videare suis inuidus esse bonis.

s. Discere semper ama: nec sit tibi maxima cura:
A quo tu discas: sit didicisse satis.

t. Quod nosti: doceas alios: id scire valentes:

Alph. vltimum.

Sis memor ex aliis te didicisse prius.

Conclusio. v. Iamque operi finem nostro prescribe Thalia.

Tempore/quae superant: commodiore canes.

Da veniam lector: si sum nimis ipse profectus.

Nam/nisi prodesse nil mea musa cupit.

Finis.

¶ The englysshe of Wancyne apon the foure cardynale vertues.

¶ We haue made this englysshe exposicion for twayn prophettes specially aboue dyuers other the which can be had by no laten glose the one is for turnynge englysshe into laten: the other for laten into englysshe for in thyse twayn poyntis stondith all the bulynes of grammar. ¶ Therfore whose wolde haue these twayn profetis: let hym labours diligently theyse twayn warkys. But howe they shulde be laboured: and what other profettis shall cum of theym: is shewyd a litle in the latir ende of this boke.

(2.)

¶ Domynyke Mancyne hath made/or writyn this prologe aboute his boke to the reder therof.

THis litel boke cōteynyth the foure pryncipall vertues with a very pleserfull processe/and with a very easy fote of metir. b. This lytyll boke is passage worthy/and mete to rude vnlernyd chyldren/ꝛ to tender yonge damsels/ꝛ euyn to them: whom the mother noressheth yet with beyfome of the mylke. c. He is passage worthy also to olde men: whome the boysturs rude olde age hath brought vp i tyme paste: when ye barbarache tunge was vsed. d. The chaste worshipfull wyfe may teche hyr maydens with oneste this lytyll boke and the husbande may reherse hym to hys wyfe. e. This lytyll boke wyl fle no man: but that he may haue hym: nor woll make no man lothe hym for any hardnes: that is in hym: yf he can eny maner wyse his firste pryncipils: that he shulde begynwithall. f. Make haste therfore ye folke of the vnyuersyte/ꝛ citey of Paris to knowe this fresshe new boke for there can nothynge be more vertuouse/ꝛ profytable than hit. g. For he techyth: what shuld be semely to be done through all the seasons of mannys lyfe ꝛ he techyth also conuenyently: how hit may be doon. h. And yet he desyrith not greatly: that thou/ye arte the reder of hym: shuldyst ley out any money for hym but he preyith: that hit may please the to se hym for then he hath Inoughe of his desyre. i. yet yf any body woll by his ownacorde by hym selfe one with a lytell money: he may beleue veryly: that he hath no thynge at all at whome more profetable. k. But and he woll bestowe and fastyn surely in his myndfull breste the wordes/ꝛ the sentenses therof: he may coūt hymselfe to haue great tresers withyn hym. l. For there is no marchaūte bryngyth any bettyr thynge fro the co-

stis of Italy nor no stacyoner / or boke seller holdeth / or hath in his warde any bettyr thynge atall: than it is.

Farewell.

¶ Here begynneth ye preface / or prologe of Domynyke Mancyne apon his boke of the foure cardynale vertues: made to Fedryke seueryne the bysshope of the people caulyd maleacenses. m.

Myn age woll not that I shuld make pleyes of vthe / and sportes: suche as the comyn people be wont to reherse. n. For olde whyte heryd men be not meit to mery nyse knackys or cōceytys nor also it besemyth not an olde man to handle the wepyns of yonge men. o. Howe foule a thynge is it for hym: apon whose whore chynne rise flicis of white here: yf he / mynglyd with children: shuld throw nuttis with them also hymselfe. p. Howeuyl wolde it agre: if eyther Caton / or Curis / or els ye sadde man Fabryse shuld for his sporte wryte tender wantan thynges of loue. q. An horse necke growith noon otherwyse so kyndly to a man: as hit dothe: yf he woll not take apon hym his owne dutye: that he ought to do. r. He takyth not wel apon hym the persone of a daunser: pleyinge his pagent kyndly: that is greuyd with the longe vsed / & heuy gyues: that he hath woren a grete wyle. s. How wel may other birdes stryue to mocke the crowe: if he wolde in syngynge make cōparyson ayenst ye swan / or elles ayenste ye thou nyghtyngale. t. Also the holy order / wheryn I am profest: and ye vowe / that I haue made to the feyth: and the holy relygion / that I hawe take apon me: requyre me to make nothynge in writynge: saue holy thynges more ouer to set my mynde / and to speke of nothynge / saue of ye holy / and catholyke feyth. v. For why doth any body / that is profest to holy tynges / and to heuynwarde:

moue awey his mynde any whyther from holy thynges.

f. A man/ þ is apoynted to warre: castith alwey for harnes/ & wepyns. & lyke wyse a couetyse marchaũt castith busyly in his mynde for goodes: occupyenge his mynde busily about them. g. But a preest specially oughte to hyd batell ayenst vycis & to reconcile þ people to god aboue.

h. He ought also to calleagen with his examplis of vertiouse lyuynge/ and voyce of god prechynge theym: that be fallynge in synne and to set theym stedfaste: that be stõdyng i ther degre of goodnes. & he also watchefull ought to expell the rauenynge wolues fro þ foldis and alweys to watche diligently abowte his flocke.

the Seconde alphabete.ii.

a. There is nothynge fouler: than if a preest be a baudy scrofter or elles if he were þ harnes/ & wepyns of a cruwel myndid warlar. b. But yet an other thynge there is no lesse fowle: if he be through his owne condicions the commyn bablynge/ & mockynge stocke of the people or elles if contynuall brauelyngis/ wranglyng/ stryftis/ chydyngis/ extorcion/ deceytis/ brybryes/ & reuelhynge please hym.

c. But nothynge atall Fedyrike/ that ye se for fro holy vertuse condicions: delytith you: when ye rede it. d. Also ye couet to take wyth your wyse ere nothynge more ioyfull: thã that warke: whom the holy wyt tretith of. e. For your meke gentle nature/ iopnyd with a fauourable planette: if any planettes haue power: geuyth so. f. So lykewyse the litterall exercyse/ whome ye haue alway louyd: when ye were ponge: requyrith: that ye shulde/ as ye do: principally reioyse apon heuenly vertue. g. Also lykewyse þ conuersacion of conynge men/ iopnyd to youre lyde nyghte/ and daye: hath mouyd you to the same. h.

And so lykewyse the exāplis of your olde aūcetours prouoke you to vertue: the whiche auncetours the seueryne housolde/ or kynred hath broughtforth vnnumerabil many. i. And so fourth shortly to cōclude the thynges/ that were nobly doon of them in oldetyme: ⁊ the preysis/ that your father hath gote sethyn: be also great sedys to your vertue: mouynge you to folowe theym. k. But specially those thynges/ whome your fathyr (a capten of warre/ and a louer of pease) dyd late: cause youre vertue to quickyn ẏ more. l. For lyke as the showeris/ when they fall fro ẏ warme sonne through the lusty ayer in ẏ spryngyngetyme of the yere: geue pryncypally the plantys/ ẏ be newe set/ or grafte: theyr increſementys: euyn so do ye Fedrike geue them/ that youris be: a great norysshement of vertue: whyle ye youre selfe regarde your fathers vertues: folowynge theym in dede. m. If any body wolde knowe nowe the late done noble dedys of youre fathir: I maye well counte my selfe scant abyll to shewe them. n. For I can not conclude them with a fewe wordys more-ouer also this is not a conuenyent place to shewe theym. o. For I make haste to intende to my fyrste coursis: the whiche firste coursys I haue takyn an honde that is to sey: to shewe: why I wryte not of sportis/ or iapis. p. Forsothe the reson is this: bicause that fardell is not syttynge for my shulders/ nor conuenyent for your holy/ vertuouse eris. q. Therfore/ as moche/ as I cowde: I haue soughtfore sadder thynges/ ⁊ theym: that may be red of your mouth more metly. r. Forsothe/ bycause I desyryd gretly: ẏ ye shuld knowe my mynde: ⁊ that I myght shew the tokyns of my feythfulnes towarde you: take hede: I haue wryten in metir gyftes of ẏ foure vertues: the which shuld be semely/ ⁊ conuenyent for men lyuynge in

this worlde whom also god hymselfe wol preyse/ or alow.
s. These gyftis agre meit for you these also be dew to you by ryght: as thynges sprongyn late fro youre owne holy well. t. For/ whatsomeuer I haue writen well to ẏ purpose: you/ beynge as an exaumple/ and a forme of my writynges: haue done youre selfe hit indede more fully/ ⁊ larger: thā I can wryte it. v. These writynges of myne shall be able to stere other men to vertue: but not you for writynges exhorte other men but ye informe my writynges: causynge me to make them better by the remēbraūce of your vtuous dedis: than I coude a done by myne owne witte. x. And yet/ though they be not able to be cōparid to youre dedis: rede these wrytynges of owris for all that: whē rest specially from other busynes is geuyn you: thoughe ye vse besily gretter thynges vnder your holye breste: settynge youre mynde apon theym. y. The high fleynge egle desyrith not alwey the hyghe ayery cloudis but she flyeth very nygh ẏ groūde otherwyle. z. So lykewyse/ whē saddir chargis cesse from your brest/ or mynde: geue ye sumwhat of your season to metirs/ ⁊ specially to my versis.

the Thirde alphabete ꝫ.iii.

a. I shalbe glad: if my versis may be rad of so great a mannes mouth: as ye be ⁊ also: if they maye be made bettir by your diligent serche. b. Prudens (the mother of all good thynges) cōmyth first of the foure vertuys to be declarid in this litle boke folowynge from whens contynually by ⁊ by the holy/ hygh/ heuenly ryghtuousnes dra with hir light. c. Aftir warde in the thirde place ẏ great/ hyghe mynde of manhode is declarid by me ⁊ in the ende last of the foure vertuys the mesurable mynde of tēperatnes is describid of my doynge. d. Those foure vertuys haue made a chariet of euyn so many whiles: whome if a

body may getevp into hym: he shall be grete of vertue/ & high in worshyp. e. And he specially/ þ may clyme into that chare of vertu/ryally berynge victory theryn: shalbe lokyd apon of all men no lesse: than if a body shuld be a cõ querour throughe all the worlde. f. Fewe kynges/ & dukes haue gouernd this chare for vertue is sylden wont to be foure maner together all i one man. g. Therfore (because I haue made this werke for you) cõsither your owne selfe (callyng your owne dedis to remẽbrance) i redynge my writynges beholde your selfe in them/ as in a glasse: while ye be redynge them your selfe. h. ye be here all redy a iuge in this matir: whether my hande hath folowyd wel hit: þ my mynde hath vnderstode whyle I make hast to forge out a forme about these foure ymages. i. But now let vs shewe the order of these foure vertues fro 'their' begynnyng for/ when þ begynnynges be knowen: all thynges folowynge be the more clere/ and playne.

Here folowith of the foure wellys of honesty: þ which haue their begynnyng of naturall reson. k. In þ begynnyng first/ & formost almyghty god made heuyn/ & erthe & set all þ foure elementys (the fyre/ the ayer/ the watyr/ & the erthe) in their owne propre placis. l. And after that he garnysshyd þ skye w̃ starris/ & the grounde w̃ grasse & fillyd the ayer with fetheryd beestis/ and þ watirs with fysshe. m. And then god/ makynge man lyke hymselfe: subdued euery lyuynge beest to hym & gaue hym powar apon erthe. n. He hath made hym also partaker of reson that he shuld therby differ: & deuyde hymselfe from other rude beestis. o. Therfore he/ vsynge that gyfte of reason so great: hath begonne to serche all thynges by his owne mynde. p. And/ whyle he knyttith by experiens þ

thyngis/ þ be present: to them: that be past: knowynge: þ the new shall be lyke þ olde: he serchith by his reason i his certeyn doutles mynde: what thyngis be to come. q. And therfore he/ ordeynynge for them afore hande: whatsomeuer is nedfull: hath deseruyd to haue the name of a prudent wyse man. r. And the same reason also of prudens hath ioynyd many men into oon cõpany because of comunycaciõ/ & also of helpe: þ eche shulde succoure other. s. The reson of ryghtoulnes hath diryuen cõpenyse to be cõstraynyd to obey a comaũder: suche as the wyser men haue ordeynyd to rule & also/ after þ the cytyes haue be made: it cõstraynyd men to lyue after þ lawe. t. The lawe of nature hath gedryd in þ fathers / & mothers a specyall loue to theyr owne offsprynge/ & ayenst other: lyke as þ order of blode/ & kynred requyrith. v. For þ which speciall loue the fathers make prouysion with all manet crafte to maynteyn theyr chyldren in bryngynge vp/ and settynge them fourthe. for this reason lykewyse þ chyldren loue reuerently theyr fathers/ & mothers after charytable fauer: as hit requyrith. x. This louynge reason puokyth men to strye auye with dedys of gentylnes eche to other and hit requyryth them to be redy fauorable betwene thẽselfe eche to other in theyr maters of aduersite / and trouble.

y. This reason of naturall ryghtoulnes knyttith condicionall couenaũtis betwene the compnalties/ & theyr kynges this reason also ioynith frenshippes beynge yet trew selden when. z. yet they/ þ haue through the gyfte of god more of reson than other: strye more than other in gentyll dedis doynge/ & in geuynge of theyr goodes.

the Fourth alphabete. .iiii.

a. This wyse by þ gyfte of rightoulnes acquytynge gẽtylnes the cõpany of men is made stedfast/ and increasyd

with strengthe: thiswyse also great powars be increasyd.
b. More ouer ther is naturally genyn of this reason a
certen desyre to the myndis of men: that they shulde couet
alwey to knowe hid thynges: ye be harde to vnderstonde
that they myght do theyr deuer to opteyne the trewth / &
pure goodnes: & that they myght loue it greatlye: aftir ye
they shuld know it. c. Forsothe / because ther is no gret-
ter pleasure to man: than hit: wherby he lernyth / & so cōty
nually is made wyse / & connynge: therfore manytymes
his mynde boylith so in loue of the trouth: when hit is foū
de: that hit woll refuse nothynge of hardnes to suffer hit.
d. For a bodyes mynde thiswyse beynge ouercum by
no chaūsis of fortune / nor by no laboure / or sorowe: wyll
not flee deth for the trothe but woll suffer deth rather: thā
leue ye trothe. e. Let ye thyrde vertu be hit: ye is callyd an
hygh / & a great mynde the whiche is alwey redy a keper
of good harmeles truthe. f. And yet that strength of re-
son is not to be had / & countyd small: by the whiche reason
hit delytith vs gretly to beholde gay thynges. g. Man
only by diligent takynge hede pceyueth / & vnderstōdith:
how honorable an order / & howe gay a goodlynes ther is
in worldly thyngis. h. Therfore / when a wyse man be-
holdith this goodly outwarde shap / & forme of ye worlde:
and louyth / and alowyth hit: then he spekith by hymselfe:
seyinge thiswyse. O howmoche gayer a thynge were it: if
there were so gay an order i our maners of lyuynge? i.
For that cause he / mouyd by ye exaūple of other thyngis:
goeth busyly about to refourme after good order his ma
ners / & to put to the mynde inwardly suche a goodlynes:
as aperith outwardly i other thynges. k. And therfore
he prouydith: ye he woll do nothynge of vnclenlynes / nor
nothynge of folysshenes & also that he woll haue vtterly

no faute foūde in hym: that he shuld do any thynge eyther ouermoche/ or ouer litle of sadnes ⁊ that cōuenyens of tyme/ ⁊ place shuld be acordynge to his matirs. l. And so fourth this wyse the vertue callyd moderacion rysith of ẏ mynde the whiche is to be nombred also to the fourth place in ordre. m. Therfore/ because they be groūdid apon reason: honestye conteyneth these foure partis whom reson hit selfe performyth to the all foure. n. But god (the autor/ ⁊ groūde therof) hath brought this reason to man for the comyn people is wont to sey: that nature is god.

o. Therfore because of this double opynyon take thy choyce reder: whether woll plese ẏ: that these shuld be callyd the gyftes of nature/ or ellys of god. p. This woll I performe for my parte: berynge my selfe so: that I may deale dystynctly/ ⁊ playne openly with them euery thyng by hit selfe and also the gyfte of the prudent man shall be fyrste in order. ¶ Here folowethof prudens ẏ first of the foure vertues. the Fifte alphabete. s. v.

a. The firste place of honesty (that is to sey the chefe parte of wysdam) is to serche diligently: what shuld be trew/ or falce ⁊ which thynges shuld be good: or what shuld be bad. b. This knowlege of trouth fro falshed/ ⁊ of good fro bad is a thynge so apte/ ⁊ meit to ẏ nature/ ⁊ strength of man: that nothynge shuld be more propre for hym: nor that notynge shuld more beseme hym. c. For euery man is lede/ and set ī the desyre of knowlege so that he shuld desyre: that nothynge shuld be vtterly vnknowen to hym.

d. He serchith/ and consyderith in his mynde all thynges diligently for he coūtith it a foule/ and an euyl thyng to erre in a wronge opynyon/ and be deceyuyd. e. Forsothe he is a wyse man: whosomeuer serchithout honestye fro dishonestye: that he/ may folowe only the thynges of

honestye. f. No body can discerne honeste fro dishoneste saue he: that mesurith/ & considerith it also: as his naturall reason iugith. g. A wyse man shuld not alowe those thynges to be well: ẏ euery man preysith but them specially: that he prouyth hymselfe by his owne iugemēt. h. But reason berynge rule shuld gouerne this iugement whome the appetyde also shuld obbey: as a cylde obeyith his gouernour/ & a companyon his felowe. i. But thou/ that arte the reder of this warke: hast all thynges syngularly: as by theyr kyndes/ & syngular partis euery thyng setout by hit selfe wherby thou mayste the more lyghtlye knowe ẏ ryght way. k. First and formast therfore who someuer serchithout honestye: must knowe to be ware of tway thynges in the course of lyuynge. l. One is: that he count not hymselfe cunnynge of those thynges: that he knowith not: and sticke to theym: as to thyngis knowen for certēty: lyght of beleue hym selfe trustyng to his owne fansy. m. For many thynges lye pryuely hyd ī darke desolate placis: whom also no man can lyghtly ꝑceyue. n. Therfore beware: that thou agre not to them malaptly: lest thou repent ẏ of thy dede soon after. o. Here in this mater it is nede of study: here it is nede of diligens/ & longe season here also parauenture a techer must be callyd fore. p. The experiens of dedis/ that be done: shall profet also in many thynges. the fauer also to trusty frenship shall profet: when a body trustith to his frendis wordis.

q. In doutfull thynges thou shalt serche diligētly both the partis: that whatsomeuer thynge cum: it may fall sure to the oute of doute. r. For it is not Inoughe to fortifye/ and strength the ton parte this/ or that: whether hit be: if the tother be lefte febyll/ and waueryngе. s. He prouyded not well: that sauyd hymselfe only fro the tethe of

the serpent for ꝑ tayle shuld a be prouydid fore lykewyse.
t. Do so: that thou nedyst neuer to sey I had wende:
these thynges wolde not a happenyd so for this maner
seyinge is not spokyn out of a mannys mouth without
dishonestie. v. Nor let not it deceyue the: that begylyth
certen men the which beleue: that ther is nothynge better
thā themselfe: whyle they (beynge custompd to theyr owne
iugement/ and beynge seruātis of theyr owne errours:
obeyinge them) thynke theyr owne dedis / whatsomeuer
they be: to be wel/ and honest. r. They can not be drawyn
a wey fro theyr blynde wylfulnes by any reason / or crafte
for theyr owne iugement may do more with them: than all
the reason in ꝑ worlde. y. As the fathers be wont many tymes
to preyse the vycis of theyr sonnys: & count them to be
theyr owne gyftis: & as a grauer: ꝑ hath made a warke: &
as a poet: that hath made a metyr: he (the grauer) oftentymes
dispreysith the warkemanshyp of that cōnyng Image maker
callyd Phidias: & the tother (that is to sey the poet) dispreysith
Arma/ virū (ꝑ is to sey ꝑ noble warke of Virgil: ꝑ begynneth
Arma/ virumq; canō) so lykewyse thyse wylfull folke reuerēce/
& worshyp theyr owne cōdicions & subdue dispreysyng them:
ꝑ other men doo: as though: they were fauty. Syrte alpha. 6. vi.
a. For lothe/ bicause they be deceyuyd with the loue of
theyr owne thynges: and can loue vtterly nothynge saue
themselfe: they coūt it precyus stonys/ & golde: whatsom
euer they haue themselfe & they take all / ꝑ longe to other
men: as vyle dirte. b. Reason is hatefully expeld of them/
& all serche of troth they differ very lytel fro cattel/ & rude
bestis. c. Whosomeuer wol not departe with those thyn
ges: that be comyn after nature: woll he geue parte of his
owne goodis. d. But & such an errour of coueteslnes

happen to stele pryuely apon the: that thou thy selfe wolte geue very litle of thyn owne partis: then thou shuldist take hede: whatsomeuer other bothe holy / and good men kepe: yf shuldiste beleue them worthy to be kepte of the also.

e. Many eyes may se playnly i the clere light more: thā one litle sloggysshe dulle eye may perceyue in the darke.

f. But / when all thynges stond determyd to the in a certen cōclusion: howe they shuld be doon: then goto quyckly: lett tarynge be farre awaye fro the. g. For there be many sloggysshe / and slowe in the burthyn of the dede: lothe to take the peyne therof apon them: though they conclude the best of all thynges afore. h. And so they (for all theyr good conclusion) be not yet worthy to be lugid wyse for they leue that parte ondone: that is chefe / and the hed of theyr dutye. i. Yf the apples cannot be gethred in a conuenyent season: ẏ grene bowys flouresshe i theyr tree none otherwyse: than the wyse forecaste of sluggardis doth: bydynge in them w'out the dede therof. k. And ẏ hostis of men of warre shewe themselfe crakynge in the mydle of the feldis none otherwyse: than ẏ wyse forecaste of slogardis doth: whithout theyr dede folowynge: if ẏ cōpany ioynyd together bryngeayen no tryalte se of victory. l. Also the sedis be put to ẏ erid forowis lykewyse lyngei them profetles: as the wyse forecaste is in sluggardys: but if a body may repe the harde dryed corne with his sowndyng sickyll: when ẏ tyme cōmyth. m. For all ẏ pryse of vertue requyrith the dedis therof for it profetith litle to prouyde well wout the dede folowynge. n. yet he shuld not lacke the euerlastynge pryse of vertue: ẏ cōcludith with his wit good thyngs: how they shuld be don: though he cānot do thē hymselfe. o. For sikenes lettith many: & also powar suffreth nat many tymes: ẏ place of pfourmyng ẏ dede may be had to good resonable coūsels. p. Philosofers

lykewyse/and cunnynge letterde men deserue preyse/ & worshyp:the which in wrytynge well informe after good maner the longe courses of this worlde. q. There is an other vyce:and that is to spende longe season/ & to folow after with ouer moche studiis/ & laboure all maner hyghe harde thynges a boue mannys reason. r. For there be certen harde thynges of an hygh subtyll vnderstondynge:the which yet haue nothynge of profet· for they profet no thynge to the ende: ye shulde be soughtefore: nor yet to the very maners/or cōdicions:the which shuld be a meyn to the ende of welth:for all ye they troubyll mennys myndys busyly nyght & daye. s. Or elles also thoughe they coulde do profet to the ryght ende/ & pryncypaule welth: that shuld be soughtfore:yet the seker of theym deseruyth no preyse· for they beynge soughtfore only/thoughe they be neuer hadde:delyte hym more:than doth the ende: for whom they shuld be sought. t. What profetyth hit to serche greatly ye variable courses of ye starrys·wherto desyryst vnwyse man to knowe thynges/ & the causes of thynges:that be so farre fro mannys reason· v. Werto couetyst to opteyne in lernynge so many craftis:that they can not be numbered·and to reherse the true stondynges of countreys/and places thruogh all the worlde· x. Wherto reioysyst to ouercome with knottes of subtyll conclusyons all sophisters·or ellys to holde stylle all the market with wordes· y. yf thou be wyse:no thynge at all of these vanytes longe to the.it his moche more vertuse to lerne hit:that besemyth ye to lerne. z. Thou shouldest lerne to knowe:howe thou shouldest lyue well: and dye well· for thyse tway thynges that is to saye we lyue & dye by oure owne:propurly lōgynge to vs. ⁊. It is a good/ playne/ vertuous study/ or busynes to lerne so:ye we may be well

customyd in bothe: howe we may lyue/ & dye well. & hit/ ẏ may make vs welthy by bothe the rewardys of lyuynge/ & dyenge well: is but an easye thynge. a. Therfore thou shuldyst lerne firste to knowe: what may make the welthfull/ and blessyd to heuynwarde· and then fasten it in all thy hole breste: settynge all thy mynde therapon. b. Lerne the wey also lykewyse: wherby thou mayste cum perfertly therto· the wiche enter apon also: after that thou haste founde hit: and holde it styll contynually. c. Forsothe many men lerne perfetly the wey by a longe season: and yet they the madde men enter not into theyr iourney. d. What profetyth hit a bodye to lerne that wey: which he wolde not goo? he/ that knowyth good & doth it not hym selfe: is made more shame worthy: than he: that knowyth it not. e. Shuld a body shewe other the wey· and erre wãdrynge about hym selfe? and shuld he moue/ or stere by exhortacion other men aboute it: that he dothe not hymselfe? f. Howe folisshe a thynge is it to wake all nyght/ and daye styll contynually for noon other cause: but that the very laboure it selfe shulde be the father/ and grounder of no profet? g. Forsothe we take apon vs in lernynge the season therof voydly profetles: but if owre doynge folowe those thynges: that be receyuyd in oure mynde afore. h. For/ sethyn the doynge shuld be the ende of lernynge: desyre more to do wysely: than to lerne. i. Therfore (because the dede folowyth not) the man of warre checkyd well apon a season the resonare of wysdã: whyle he the olde man cryed out ouermoche in the scole. k. For the waryar sayde· O worshypfull master tell me· what meen these cryenges out/ & wordys of yours? l. ye myngyl braulyng together fro mornynge tyll nyght· there is noon other agrement betwene you: but the toon

ſeyth: and the tother denyeth. m. The wyſe maſter anſwerith: ſeynge O ſon: we ſeke the very trewe vertue no man/ that euer was: coude ſeke this ynough. n. Then ꝑ ſoudiar ſmylid: ſeynge Thou arte nowe olde: nowe thou arte redy to dye: and is not the very trewe vertu foũde of the yet: when wolt vſe hit therfore: when wolt be indude therwith: ſhalt thou haue the vſe/ and profet therof: when thou art amonge ꝑ ſpritis of ꝑ nether worlde. o. Ther fore/ bycauſe the dede is the ende of lernynge: lerne to yelde/ and preſent in doynge: as moche as thou mayſte that is to ſey: performe: and do in dede: as moche as thou lernyſt. p. Hit/ that is lernyd: lyeth not hyd but it ſhewith hitſelfe rather oppenly to them: ꝑ ſeke the dede of leruyng for euery man wyll kecche lyghtly with his honde hit: that he hath lernyd: to do i dede after his lernynge. q. Moreouer it is knowyn to be the office of a prudent man to kepe the maner of order: whyle he is doynge ſuche thyngis: as ſhuld be don. r. Firſt thou ſhuldyſt prouyde for thoſe thynges: that be ſadder of more ſubſtans and aftirwarde thou ſhuldiſt orden them/ ꝑ be lyghtir of leſſe ſubſtans: in the place/ & reſon mete for them. ſ. For it is not conueny ent: that a man ſhuld take care a bout his chyldren/ & ſeruauntis: and leue his owne ſounys/ and doughters with his dere wyfe deſpyſid of hym. t. Nor it is not lawfull: that a body ſhuld deſpyſe his lyfe/ & alſo his helthe: whyle he the couetyſe wreche ſekith after goodis with ouer moche ſtudy/ & laboure. v. A body ſhulde not leſe his ſoule: ſethyn he wol make hymſelfe ſafe of his body for his ſoule is more precious/ than his body. x. What thynge ſhulde a body make ſo moche of: that he ſhuld defye ꝑ loſſe of his ſoule for it-ſettynge more therby/ than by his ſowle- for what chaffer may be equyualent (equale in valure) to his

soule: y. Who woll chose hymselfe for the bettir to lyue one litle moment: settyng so moche therby: that he ỳ mad man shuld be content for so lytle pleasure to dye for euer: 3. For if a body wold cõsither the courtis of the worlde/ and seasons without ende: his lyfe can dure to be callyd but a moment: the wiche is so shorte: that it can be callyd no tyme.

the Eyght alphabete.s.viii.

a. Loke: that thou indeuer thy selfe alwey to yelde hym more: ỳ thou arte more beholdyn to but yet put god afore all thynges: if thou be kynde cõsitherynge gentilnes. b. For it is not acordynge: that thou shuldist seme myndfull of gẽtilnes of euery behalfe/ i euery thynge to euery man: and yet shuldist be forgetfull agenst cryste thy saueoure. c. Thou shu'dist not on'y loke after ỳ ioyes of this present lyfe: but also thou shuldest take hede: what lyfe thou shalt haue after i anoter worlde. d. For what fallith more for a man: than to cast fore busyly in his mynde thynges to cum: lest ought shuld happyn: that shuld ouercharge hym with the weyghte therof: e. But forsothe deth wol cum: or any pupsion that man can make: an othir lyfe: the wiche woll oppresse vs with peyne and sorowe: or ellys wol geue vs plesterfull rewardis of euerlastynge ioye. f. And also ỳ lyfe/ that shall cum: is not to haue any markys/ or spacis mesurid by tyme: but it shall cõtynewe for euer. and so therfore it wol geue vs euerlastynge thynges good/ or bad. g. But this present lyfe is as a thynge very lyke a shadowe/ and a swyfte wynde: and so hit/ the which shall perisshe shortly hitselfe: geuith vs those euerlastynge thynges good/ or badde. h. This is only a place of forgyuenes: that we be in now: whyle we be fed with the ayer: lyuynge in this worlde: but the tother lyfe wol

brynge vs the hyghe vtmoste right without mercy. i. Hit is better to suffre confortable labours for a seson: than to suffer punysshemētis with euerlastynge fyris for a litle pleasure so shorte whyle in this worlde. k. The yoke is softe/and lyght Inoughe in oure necke: if we haue reccyuyd any wylfully by our owne acorde· but we woll suffre greuously that burthen: that we bere ayenste our wyll. l. Here in this worlde Cryste as a phisiciō ministrith med syns to heuy sikefolke· but there in ẏ tother world he woll be as a iuge reuerand of contenaunce/ ⁊ sadde full of hygh magestye. m. Counte not thou/that arte a wyse man: those thynges great of valure: whatsomeuer thou shalte se caduke: that woll soon fall to noughte· but seke for hit: that durith/and bydith still for euer. n. Also thou shulde not kepe those thynges: that thou hast all redy for a great treasure: the which be to perisshe fro the shortly: leste they shulde not profet the: if any shuld be lefte at thy departynge out of this world. o. Loke thou lyue alweys rightous lye· and thoughe thou be ioynyd to wekyd men in theyr compeny: yet thou shuldist not chaūge thy selfe also after theyr maners: but thou shalt be the more apte and meit to suffer/and forbere them/and sich other. p. Forsothe thou shalte be apte/or meit thenne: when thou intendis alwey to the very right· and canste after the season/ as it requyquyrith: vary the weyes of thy lyuyng as to be other whyle sad/otherwhyle mery: as the case/ and tyme requyreth.

q. The wey is many tymes double: that ledith to one maner markys: the toon to the same: that the tother doth· yet the toon is closyd vp otherwhyle: and the tother lyeth opyn. r. Lyke as an hand stretchithout hitselfe one whyle aftir the pame therof· streyght abrode as hit is: and shapith hitselfe ayen a nother whyle into a fiste clyghte toge=

ther: and yet it bydith still alweye one maner thynge (for/ whether hit be streyght out/or clyght togethir: hit is none other thynge but an hande) so likewyse a wyse man shuld byde still one maner alwey rightous but yet he may take apon hym that chere/and coũtenaunce sad/or mery: that the season hitselfe requyrith. s. Thou shuldiste not be light i and out: as the wynde is but mouable after ỹ case: as it requyrith and thou shuldist be stedfaste i wordes/and dede: keppynge thy promes/or purpose yet thou shuldiste not be harde to be entretid ayenst all reason. t. For thou shuldist not beleue anon lyghtlye: whatsomeuer thynges shulde be tolde the but firste thou shuldist discusse/and reson in thy mynde all hit: that may be otherwyse. v. He is deceuyd manytymes hymselfe: and so lykewyse he deceuith other: that leyeth his eris lightly to talis beleuynge them. eyther of them/that is to sey: to be deceyuyd/or to deceyue shuld be farre from a wyse man. x. Many tymes it hath be founde trewe in dede: that semyd but a forgid matter ayen on the tothir partye oftentymes that thynge/that semyd trewe: hath be founde false. y. O how ofte hath the trothe lay clene hyd vnder the Image of falsehed and agen the contrary wyse how ofte hath falsehed lay lurkynge clene hidde vnder the lykelyhode of trothe. z. Kelynges be re not alwey theyr owne prope countenaũce and also the contrary wyse oftentymes the good harmles troth is beleuyd to be a false gyle.

a. And lyke as a flaterar takyth apon hym the countenaunce of a frende: cuyn so he/that erhortith good thynges of the rightbehalfe: hath many tymes the symplytude of an enmy. b. Let ther no certen concludynge sentence be broughtforth of the about doutfull thynges but yet in dede thou mayste yelde wordis haungynge: as thy mynde

geuyth the. c. When thou wolt ought do about any new thynge: wheryn thou hast had no experiens: first and formost caste diligently in thy mynde: how great/and what maner thynge it is: that may folowe therapō. d. Let no thynge be doon of the sodenly without auysement go an hande apon nothynge hastely: if the thynge hitselfe be durynge: ꝛ be suche: that it may suffer taryenge. e. Differre and put of for the whyle hit: that thou doutist of holde of hangynge for ẏ bettyr a lytle whyle hit: that is in honde to be doon: tyll thou be certifyde by leyser: how hit shulde be doon. f. More ouer/whatsomeuer thou knowist: hath be begonne wrongefully: thou oughtist to leue it quycly.

g. If there be risen any suspicion to the vnder thy brest: forsothe hit shulde cesse/and vanysshea wey ayen but yet beware/and se for all thynge wysely. h. In thy comuny cacion thou shalt alwey eyther moue showynge to other men those thynges: that be good aftir ẏ rightous wey: or ellys seke for thyn owne lernynge ẏ right wey of hit: that is wont to lye hid vnknowen. i. Thou shalt also meke/ and gently shewe that thynge/that is honest/and vnknowen to them: that be rude vnlernyd but thou shalt comaūde theym: whome thy cure gouernyth. k. But and thou confort them: that sorowe for theyr lossis: thy parte of vertue shall not be meyn/but great ī that behalfe. l. Thou shalt preyse but lytle euyn hym: whome thou beleuyst yet shuld be preysid by right also the contrary wyse thou shuldist lesse disalow hym: whom also yet by right thou canst not preyse. m. Whose preysith ouermoche: forsothe he se myth to flater the tonge of hym is beleuyd to be shrewde: that dāmyth with his dispreyse ouer moche. n. It/that is trew: shuld be preferde afore a speciall welbelouyd frende so that he shuld take hurte rather: than his frēde shulde

do any falshed for his sake·let ẏ kynde/or maner of trothe be vndefylyd/ꝛ kepte clene on thy behalfe·kepe the truthe bothe in worde/and dede. o. Sercheout/and proue to the vtmoste: what thou mayste do: when thou wolt promes ought·and after that it is promesid: thou shuldist performe it fuller/and more largely: than thy promes was. p. Take hede/and call to remembraunce the tyme past· and knowe aforehand the tyme to cum: that thou mayste performe wysely hit: ẏ thou wolt take anhond·the whiche maner of doyng (to make an ende of hit: that is begonne) is a thynge not without preyse worthy. q. Thou shuldiste take hede afore: what profettis/and also what lossis myght folowe: that/what someuer shulde happen therof: thou myghtist bere hit ẏ more lyghtly/or efely. r. Thou shalt not do alwey bodily warke·but let there be some certeyne reste of bodylye laboure·and that reste shall be thy myndis parte: wherin it shall be occupyed: whyle thy body restith. s. yet in thy restynge whyle let not thy hande pleye with the dyse·but doo thy deuer to satisfye thy selfe with metis of study: settynge thy mynde apon som vertuse busines. t. Thou shuldist flye sloggysshenes·when someuer thou restiste: then caste busily in thy mynde som warke of pitefull charite·or ellys goanhãde busyly in thy mynde w̃ them: what someuer busynessis be lefte ondone· for the mynde/when the body is at rest: seith more alwey: what shuld be done: than when the body is occupyde. v. The mynde/when the body is at rest: hastith a dullerd: mouynge hym to do sumwhat: that nede requyrith·and determynyth to hym all dout: settynge hit in a clere case· and makith an harde paynfull thynge softe easy to be sufferde·and makyth also rughe thynges playne/ꝛ smothe: shewynge a playne wey: howe comberous thynges may

be done wt leest grefe. r. Hit is cõuenyent: þ the mynde of a wyse man shuld neuer be solute vnoccupyde: though the hondis be emptye fro bodily dedis. y. Lette not thy kare be very great to know: what other men offenoe but take hede rather: what thou fautist thy selfe. z. Loue alwey to lerne thou shuldist let querynge go: what he shuld be: of whome thou shuldiste lerne wel let it be Inough to the: if thou mayste opteyne lernynge of whome someuer it be take hede of thy chaffer: and not of the sillar.

the Tenthe alphabete.10.r.

a. Take counceyll/and lernynge of a nother mannys maters: when thou seiste theym done: howe thou shalt do thyn owne for thou mayste knowe great thynges by very lytle thynges. b. The firste age geuyth tokenyng: what euery body shall be in tyme to come and one day (that is to sey the laste) iugith the tother deale of the lyfe. c. Let not any autor of a thynge seyd/or done moue the to do þ same: because thou seiste it don of a nothir man but be moyd only with the reason of the thynge: that thou goste aboute thyselfe: folowyng thyn owne wit: if thou fynde better reson therin/than in other mennys. d. Also let not it please the the more: because parauẽture thou shalt please many but this take hede of rathir: what they be: that thou pleasiste. e. Loke thou seke for hit: that is not denyde by reason: but that thou mayste fynde it and go anhonde busyly to lerne hit only: that thou mayste knowe. f. Thou shuldiste also desire those thynges greatlye: whome thou mayste lawfully knowe oppynly hit is a shamefull thynge to couet hit: þ a body may not desyre oppynly. g. Thou shuldiste beware thou desyre not ouer hyghe thynges

where there shuld be trēblynge: when thou stondist there or ellys where thou shuldiste thynke many thynges to be ferid: if thou shuldiste go downe agen fro thens. h. Apply thy strengthis/ & all thy labours thyther: to the whiche if thou myghtist cum clerely: there ther shuld be reste purchest for the. i. Therbe certen thynges: the which if thou seke fore diligently: thou mayste be preysyd well acordynge to thy deseruynge but when there is Inoughe sought fore: the hande shulde be holde styll. k. When there is good gatte the sufficientlye for the maynteynynge of thy lyfe: this shuldiste thou loke fore: for what entente thy lyfe is geuyn the. l. Thou shuldiste not do seruyse lyke a couetyse nyggarde to great plenteth of goodis but thou shuldist take those goodis alwey as seruātis to ẏ suppor tacion of thy lyfe. m. Whatsomeuer thou woldiste not do: if there were a recorde present: thou shuldiste not doo hit the rather therfore: because thou lackyst a witnes. n.

When fortune woll laughe apon the with a mery countenans: then vse good counsellis the rather/ and the more diligently. o. For lykewyse as plantis/ or settils can not byde/ and rote kyndly in a slydynge place of the hangynge grounde: euyn soo he/ that is in welthe/ and prosperite: lesith many tymes the mesure of good order: slydynge downe from vertu into ryot. p. Also a shippe apon the see vexid/ and betyn of the saulte stormys mournyth no more: than reason (that is to sey than they/ that be rulyd by reason) shulde mourne in theyr great prosperite/ & welthe. q. Therfore/ whyle ẏ wyndes brethe wͭ blastis pleserfulli: set not out thy saylis at large: whithersomeuer hit pleasith ẏ but go to sure placis. r. Rockes haue laye hid vnder the water in the calme see manytymes: when it

hath be pleserfull to lokeapon· and so by those rockys oftentymes the ship hath be hurte. s. Many tymes a rabbisshe storme commyth soddenly: whyle the sayles ranne full spredout a brode in ẏ calme see. t. No man woll disceyue the: that thretith harde thynges ayenste ẏ· but he/ the troublefull felowe to hymselfewarde: geueth warnynge rather: how thou shuldiste be ware of hym. v. We be deceyuyd with pleserfull wordis/ and with a feyre mery countenans· when we take poysons wͤ sote saueryd meit: as folke be wont oftentymes. x. So fortune is wont to hurte many men: laughynge apon them: ayenste whome she hath be myghty of poware: nothyng trobled of them/ but sufferde to haue hir owne intent. y. Hit hath apered in this processe afore: how a man shulde be prudent/ and wyse. But now nexte folowynge I woll shewe the gyftes of rightousnes: by whome the loue of this worlde is knyt together.

Here folowith of rightousnes.
the Leuenth alphabete.ii.xi.

a. Rightousnes is a certen holynes of nature send downe to man from heuyn: from whens ẏ bettyr parte of man came also· ẏ which rightousnes woll: that one man shuld profet/ and geue helpe to many other. b. Rightousnes knyttith the bondis of loue eche to other betwene men of this worlde so: that hit alone shulde preserue: or ellys that those bandis so knytte shuld preserue: mankynde in reste/ and loue eche to other. c. Thou shuldist not enquere: whether that thynge shuld be profetable: that it woll commaũde to be done· for/ whatsomeuer rightousnes woll cõmaunde/ that same thynge shall alwey be profetable. d. The first/ and chefe partis of rightousnes be to yelde ho-

noure to Cryste: the which hath geuē vs all thynges neces
sary for vs/ and specially hymselfe: fufferyng deth for our
sake that parte: that was mortall. e. Therfore/ because
Cryste hath done so mothe for vs: if any man woll be loy-
full apon the pryncipall groundly name of rightousnes:
let hym firste aboue all other loue godlyke a good vertu-
ouse man. f. And let hym so loue god: that he maye be
worthy to be louyd ayen the cōtrary wyse after ẏ maner:
that the fauer of god may be purchest hym for his deser-
uynge. g. He may be acceptable to god: whosomeuer
woll hurte no man: and couetith to be ꝓfetable to all men
for so is god hymselfe: hurtyng no mon/ and couetyng to
be ꝓfetable to all men the whiche denyeth no man ẏ ligh-
tis of the sonne: thoughe he be vtterly nought. h. He ful
fillith not perfetly the dutye of a rightouse man: that pro-
fetith no man: the whiche also vtterly yet hurtith no man
for vertu requyrith the doynge of sum warke: that shulde
be preyse worthy for hit hath not Inough: beynge cōtent
therwith: that a body shuld absteyne/ ⁊ forbere the doyng
of euyll thynges. i. We be not borne oure selfe onlye for
our owne profetis but euery man is boūde to geue helpe/
and succoure: beynge pleaserfull to other. k. Men be
borne because of men (as Plato berith witnes) that they
shuld helpe easily themselfe eche other. l. And also the re
son/ and powar of helpynge is not synglar/ or one maner
to all men for the cause and maner of helpe is geuyn pro-
pre to euery man after his faculte/ and poware. m. If
thou can not helpe any body/ that thou wold ist: with thy
rychesse/ and goodis: thou mayste on the tother party hel
pe hym at the leest wyse with thy laboure/ ⁊ counsell. n.
Also moreouer thou mayste/ as a manly man in stoutnes
of stomake: let harmefull/ cursid caytifes: that they shulde

not hurte good men ſore by extorſion/and falſe wrenchis.
o. And in exortynge/in conſortynge/and moreouer in monesshinge/or reproupnge/and alſo in chidynge them: thou mayste helpe many men no leſſe/than in other thynges afore reherſyd. p. But the degre/and order ſhulde be kepte in dutes doynge for all thynges ſhyne the brighter by good ordir keppynge. q. Forſothe thou ſhuldiſte firſte of all yelde reuerenthye worſhippe to god and after god ſecondarily thy countrey callith firſte for his place to be done fore. r. Thens next folowynge thou ſhuldiſt defende/ſupporte/and meynteyne thy chyldren/and thy dere welbeloyd father/and mother and aftirwarde them: whome blode/or kynred:and alſo whome loue/and frenſhyp hath ioynyd to the. s. And alſo thou ſhuldiſte not diſpyſe them:whom powerte hath ouerleyde whom ſickenes hath oppreſſid or eelis whome olde age hath ſubdued but haue ruthe/pittey/or compaſſion apon them rather. t. And ſpecially/if honeſtye of maners/and good behaueoure comēde/or preyſe any amonge thoſe/ that be thiſwyſe oppreſſid:theym thou ſhuldiſte beholde with thyne eyes of pittey nere inwardly to thy harte. v. There be alſo:that ſhuld be holpe:the whiche haue holpe the ſomtyme afore ſeaſon but then/whē thou acquytiſte gentylnes: let the changis of gentylnes/done on thy behalfe: bryngeincreace to the ayenuin loue for thy liberalite. x. Thou ſhuldiſte/as Eſiode comaundith: folowe frutfull feldis: doyng:as they do the which bryngeayen to theyr ownar hisledis multiplyde/and increalyd many ſedis for one. y. There is yet one poynt of wronge:that thou muſte be ware of:leſt / wyhle thou woldiſt be pfetable to one man: thou ſhuldiſt do it to ꝑ ſcathe/ahurte of a nother man. z. Thou ſhuldiſte prouyde lykewyſe:whyle thou wylte be

ouer gentle to other men: leste thy good shulde fayle the: & so thou shuldist be fayne to seke for other mennys goodis to maynteyne thy lyfe: when thyn owne be wastidout.

the Twelfthe alphabete.12.xii.

a. For a ryator many tymes/ when his owne substans is wastidout: eyther pluckyth aweye from other men by some maner of wronge: or ellys drawith hymselfe a foule/ shameful note to become eyther a scoffynge snekefeste/ or ellys a pore/ wrechid beggar. b. Aply not thy selfe to robrye/ or extorsion: not euyn to be made a great man by a litle therof for it is not lawfull for ẏ to defyle/ or corrupte the right: not euyn to saue thy prosperyte therby. c. Also moreouer not only extorsion/ and oppyn wronge by stronge handeshulde be farre frome a rightous man: but also disceyte/ and false suttyltye ought to be farre from hym.

d. Disceyte is naturally geuyn to the cubbe/ or yonge foxe: and extorsion is geuyn kyndlye to the stronge lyon. but eyther of theym is straunge to rightous men: for they be not acqueyntid with them. e. But specially of all people in the worlde there is none more myschefull: than he: that is a wolfe inwardly: and semyth a shepe by the skynne/ and outwarde aperynge. f. And wronge is not only in the dede: but also it is done many tymes by wordis: as if thou ley false sclaũders ayenst any man: ẏ is yet gyltye in some behalfe. g. Speke out playnly alwey hit: that is trewe and defende it alwey so stoutly: that euery man may se playnly by the: that thou wolt holde with no thynge more/ than the trothe. h. And thou shuldist beleue verily: that the trothe can not only be defyled & take wronge in denyinge hit: but that consciens/ and feyth shulde be defylid so lykewyse: as the trothe is by the denyinge therof: though therbe none othe made therapon. i. For/ though

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god be not callyd to witnes hymselfe: yet for all that he is the kepar of trewthe and sa he is a witnes alwey redy by his owne acorde. k. And if it be lawfull any tyme to contrary ꝑ trewther paraufture it shalbe laufull to do hit a lytletyne only: ꝑ the trewethynges may be shewde ꝑ more opyn therby. l. And paraunture he is worthy to haue his pardon: that shulde speke vntrewthynges to the entente: that he myght kepe his promes about som grettir matir. m. Feyth and promes shulde be kepte on thy behalfe soo: that thou shuldiste desyre: that stedfastnes / and the feythfull couenaundis / that thou haste made: shulde be kepte alwey acordynge to thy promelles. n. yet I graunt: there may many tymes by possibilite a season / or a chaunce happen: that hit shulde not be vtterlye disalowed to defyle / ꝑ breke myn a feythfull promes as by cause I shulde promes the hit: that cowde not be done profetably or ellys by cause the doynge therof shulde hurte me more: than hit cowde profet thy dedis: that thou woldeste haue done. o. Teseus (the husbande of Phedra) shulde a desyred: ꝑ his grandfire Neptune (god of the see) wolde a denyed the couenaundis of his promes: when he drewe Ipolitus the wyerthe in his owne chare throughe the false hed of his stepdame Phedra. p. A right ouse man shuld not vtter those secretis: that had be shewyd hym in counceyll but he shulde kepe in: whatsomeuer is not laufull for hym to vtter by mouthe. q. Thou shuldiste not throwe about sedes of stryfte / or sclaunder with wordis doutful: that may be take dyuerse weyis but thou shuldiste rather bringe oute of thy mouthe a certeyne iugement / or determynacion: puttynge hit / that thou spekyste of: in a clere case. r. Or ellys thou shuldiste rather holde thy peace: specially when there shulde be no cause for the to speke

for a chatrynge tonge manytymes hurtith hym selfe/and other mē also. s. If a power of any office publyke about the comyn welth be cōmytted or leyde to ꝑ at any season: or ellys if the company of thy howsholde be of a great nōbre: correcte hym: whome the dede/that is to sey whome the faute yeldith gylty for it is no preyse: ꝑ thou shuldist be coūtid ouer softe/and fauorable. t. For he/that shuld forgeue one: causith many to faute and so he hurtith many: whyle he ꝑfitith not so moche as euyn one. v. What someuer many faute throughe the: geuynge theym fauer: thou arte gyltye thy selfe by ryght of the faute of them all.

x. But he fauourith: and his fauer hurtith specially: if any hed officer/that hath rule of punysshement: ponysshe not fautis acordyng. the ouer moche fauer of a iuge is his gentyll rodde of ponysshemēt. y. He specially/by whom the right touse ponysshemēt hath be withdrawe from euyll men: ouerthrowith pryuely compenyse of men: and vnder mynyth cities: bryngynge them in trouble/& wrechidnes: ere they be ware. z. He/ꝑ this wyse fauerith euyll men: bryngith good men in trouble: as he doth: that throwith moche flampynge fyre among howlis: or ellys mouith the lockis fro the gates: when the enmyes oppresse the citey: leynge sege ayenst hit.

the Thyrtenyth alphabete. xiii.

a. He therfore/that this wyse fauerith: is not worthy to be callyd a gentyl fauerable citezyn/or prynce but he may be callyd rather a bryngare of poyson/ or mysscheefe. b. yet in ponysshementis doynge it is not lawfull to excede mesure: though they shuld be sharply don. it is a gay thyng to do: that there shuld be mesure kepte in all thynges.

c. Thou shuldist not be cruell/and sharpe or egre: whē thou takyst ponysshemēt apon any man: as though thou

shuldiste seme gladde of a nother mannys hurte· but ponysshe ayenst thy wylle: as thoughe thou shuldist be drawyn to that busynes maugre thy hed· and be sorye: that ẏ trespaser shulde a done so great offencis to suffer such ponysshemēt. d. Also more ouer if one maner cause/ or mater present dyuerse trespasers in the same: thou shuldiste not let the toon go at large: and be wyllynge to kepe still the tother. e. Thou shuldiste not ponysshe these on the toparty: whyle thou woldiste rewarde them with a gyfte on the tother partye: whom the very dede reprouyth aftir one maner both the partyes. f. One maner cursy dnes shuld suffer one maner ponysshement: equaly deuydid acordynge to the trespas· for thou shuldist not be a meyntenar of the toon partye/ and an enmye of the tother: bothe fautynge lyke moche in one maner thynge. g. For so is the spyder reportid to deale with hir webbis· the whiche webbis/ that is to seye thredes: she knyttith together diligently: ordēde to make webbis only for lytle smale bestis: as flyes to take them withall. h. But ⁊ there come a hor net of a gretter weyght: than they may abere: he altodesshith/ and terith all to peacis those lighte/ sclender webbis. i. But those hangynge nettis wrapyn amonge them the lytle smale flyes· whose lyfe perisshith wͭ a wretchyd hussynge. k. So is ẏ pore man also wont to be ponysshyd by a sadde cruell lawe· but ⁊ the ryche man faute: he gothe his wey quyte lousid fro the lawe. l. If any man haue offendyd the in thyn owne behalfe: let not the ponysshment be more than the trespasse· for it is Inoughe to be equale therwith. m. But yet/ ⁊ thou mayste fynde in thy harte to forgeue: ⁊ that no vengynge shall please the: then thou arte moche rightousure/ and thankeworthy to god. n. Thou shalt also kepe righte/ and mesure agenst thy seruā

tis thou shuldiste ley to them but rightouse thynges and lykewyse thou shuldiste not desyre of theym ageyne but rightouse thynges. o. Thou shuldiste beleue/ and remembre: howe nature hath made theym bretherne to vs: that thou myghtist counte/ and knowe the more largely/ and playnlye therby: that it shulde be vnlawfull to raue/ and deale cruelly with theym. p. Throwe theym awey fro the: if they faute greuosly agenste the if they faute but lytle/ and specially ignorantly: haue pitey / or mercy apon them for who can be wyse Inoughe alwey: that he shuld neuer faute? q. Nowe/ after that we haue openyd/ and shewyd the very trew endis of rightousnes to ỹ vtmost: what a ryghtouse man shulde do: lette vs speke of a manlye/ & a stoute hyghe mynded man: what he ought to doo.

There folowethe of stoutnes/ and great hyghnes of mynde: the whiche is in order the thyrde pryncypall vertue.

r. I count hym manly of an hyghe mynde: that takyth apon hym wylfully harde/ greuous thynges: that he may therby defende/ and meynteyne his honestye the whiche also ferith nat sore/ cruell thynges. s. He ferith not men of this worlde also he dredith not euyn ỹ perellis of dethe he is redy to soffer: whatsomeuer can happyn. t. Tormẽtis of bodily peyne/ and thretynges can not moue with fere an high manly mynde but his holy vertuse reason only hitselfe may meue hym to many maruelous thynges. v. yet a manly man wol not gretly desyre perelis wout a cause: though he wolde fle to bere ỹ name of a ferefull man. r. There is nothynge of all thyngs more folissh e: thã a man to put hymselfe wylfully to perelis: when he may do that

same thynge as well in suretye. y. He is ouer mad: if any man wolde desyre to haue the bompynge roughe/stormye waues of the see: when he is there in a calme water. z. Whose makith a saute agenste is countrey: and whose corruptith the comyn ryghtes therof: he shall not be worthy to be countyd a man of a stout/high mynde but he is worthy rather to be callyd malapert/folehardy/wykyd/madye and whatsomeuer the tunge can reherse of euyll: he is worthy to bere the name therof.

a. Also he shall not be callyd a manly man: thoughe he put hymselfe to neuer so great labours/and perellys: that sekith but his owne profettys therwith but he shall be callyd manly: that forbiddith/and lettith the extorsion of his countrey to be doon of other: and also wolde do none his selfe. b. Ther is no preyse of mynde: nor no noblenes of dede there: fro whens rightousnes/and the comyn welth of the countrey is farre aweye. c. Also there is no man can bere ꝑ name of a stout stomakyd/and a manlye man: saue a good/playne fourthrighte man: a frendlye man of good/playne fourthrighte delynge. d. Let the preyse of thy dedes delyte the let thy good dedis be pleserfull to the by themselfe for theyr owne sake. e. A stout myndid man puttith his honestye in noble dedis and he regardith lytle the voycis of the people. f. He is no man of a ryall/high mynde: that hangyth fro the mouthe of the people harkenynge for theyr preyse but he is the man: that coude do that thynge in dede hymselfe: that he desyreth to hymselfe: sekyng none othir preyse/but his owne dedis. g. Whose puttith ouermoche to his titles: and seketh busily for them to magnyfye hymselfe: he is a man ouermoche vayngloryous/and chyldlyke. h. Hit fallith for a noble highe sto-

makyd man firste/ & pryncipally to dispyse all outwarde thynges: longynge to the worlde: the which mortall thynges the rude vnlernyd people loue ouermoche: settynge theyr mynde apon them. i. A stout hyghe myndid man desirith hygh thyngis: despisyng lowe thyngis. for/ what someuer the erthe hath: he countith hit lesse worthe/ than hymselfe he countith not that thynge high: whatsomeuer the eye seith: or ẏ hande touchith: but those thinges he coũtith high/ and noble: that he takyth with his mynde. k. There is no man (as I suppose) gretter in noblenes thã he: ẏ despysith erthely thynges: touchynge with his mynde heuenly thynges. l. But nowe ayen on the tother party. Who is a great man worthy to be set by: whatsomeuer he be: that is busily nosilde in these lowe dirty thynges of the worlde. and not so moch as onys liftith vp his hed fro the erthe towarde noble high thynges. m. Nowe ayen to the firste parte. Who canne denye: but hit fallith for a great man of poware to deserue to holde wt the hyghe kynge of heuyn a place worthy for hym to haue for his vtue. n. Therfore he shall not be callyd great/ but very/ excedynge great: that hathe deseruyd to be of the halle of the hyghe god of heuyn. o. Who can denye: but he is a manly man: that takythe great citeys by myghtye strengthe/ and longe sege leyinge to theym. p. Therfore he shall not be callyd manly/ but very/ excedyng manly: that woll rest hym as a conqueroure in the hyghe towre of heuyn: when hit is take/ and gotte of hym. q. Labours/ or peynys/ whatsomeuer they be: fere not a great man of stomake so: that he shuld lowsaway/ and whithdrawe hymselfe at ẏ laste fro that warke: the whiche warke he hath begon well. r. Lyke wyse let it not wyrge the to stryke at the palyce of heuyn with myghty/ stronge/ vertuous det is so

manlily: that the porter hymselfe may vnlocke the gates lightly for the. l. The noble hyghe porter of heuyn de nyith no man passage: ꝑ knockith at his warde: also no man arith hym ought: that he woll not geue hym so that he desire righteouse thynges. t. Wherfore goto thou shuldist neuer slake thyn armys: thoughe they be wery: for thyn reward is knowyn for surety tary for the to be geuyn the anone by and by. v. Thou shalte haue the reward of victory at ꝑ ende of thy iurney therfore goon to ꝑ ende therof: as a shippe of the see doth for ꝑ garlonde is geuyn hit aforthynge to hit deseruynge: after that the see hath be passid throughe of hit. x. Also thou shuldist thynke verily: that ꝑ ende of thy iourney in this worlde is not prolongyd very farre fro the for hit is very nyghe many tymes: when a body wenyth leest. y. A noble hyghe myndyd man doth no scruple to sensualyte: obbeyinge his carnall appetyde but he is fre at liberte frome all vice/ and alwey stylle a companyon of the rightwey. z. And specially he sufferith not: that vnkyndly riot/ and the foule lust of ꝑ body shuld ouercome hym but he ouercūmyth his sensuall bodyly appetydis: beynge stroger hymselfe: than they be.

the Fiftenyth alphabete. xv.

a. There is no gretter/ nor fouler bōdage: than it: wherby the myndе lythe fast boūde vndervicis. b. The trew liberte of the myndе is hit: whom no carnalle appetyde cō strayneth by power: nor oppressith by bondage. c. He/ that stondith at this trew liberte: preysith nothynge: saue hit: that shuld seme honeste nor nothynge: saue hit: that by dith alwey/ and that still contynually after one maner. d. He/ that is stedfaste alwey one maner: can not shrynke for aduersites/ and troubles: but berith theym out with a stout stomake: as thoughe his mater were alwey safe. e.

But he/that very/excedyng grete man of stomake/that beleuyth:he hath all his good thynges in his mynde/and not in his bodye:shall fele nothynge of bodily aduersite.

f. He indede alone aboue other conteyny.h all thynges in his mynde:in whose brest Cryste sittith setylde faste alwey nyght/and day. g. He/whome sadnes dressith/and hightith:kepith his countenans alwey one maner:and he trymblith not:and soundith with wordis dronynge:as he were halfe deed but he spekith out his wordis playnlye/& demurely with a sobre mynde. h. It is not the propurte of a great/highe stomakyd man to haue gloutynge eyes/and thretynge lokes:but to haue rather ẏ beuty of a meke countenans. i. For a manly man is not ꝓuyd by his bragynge coũtenans/and loke but let a stout manly man be prouyd by his dede/and stomake after my jugement. k. The comyn welth shulde not be medlyd with of the ẏ lesse therfore:bycause thou shuldiste be a ferde to suffer disapoyntmentis of the peple:that they wolde not suffer the to bere rule. l. Thou shuldiste not leue thy countrey:by cause there shulde be batell agenste the:if thou woldist defẽde it for thou canste not be knowen manly thyselfe other wyse better/than by puttynge thyselfe to perell for the defens of thy countrey. m. Moreouer he/whome the cursid hunger/and shape of money shulde take/and stryke to the harte with desire therof:is no stout stomakyd man:but rather a shepisshe/henhartyd wretche. n. Though the myschiffull money of this worlde torment/& vere sore cursid men w̃ sorowe in sekynge for hit/& troublefull fere in kepyng therof:yet it can not be greuouse to noble hygh myndyd men:for they woll not sette by hit. o. There is nothynge lesse worth:nor nothyng is strayter pynchid/&

wrongyn to gether than that mynde: that doth seruyce to money: apon whome therfore his goodis haue domynacion. p. He forsothe is a stout stomakyd man: whatsomeuer he be: that can despyse richessis: the pore man i couetynge them not in his mynde: or ellys/ if the ryche man haue theym: he is lyke wyse stoute stomakyd: that departith theym to his frendis so: that he shulde reioyce to be to the helpe/ and socoure of many other men. q. O howe moche is the sentence of Pyrrus poblysshid amonge manlye men: ẏ he gaue: when the citey of rome (woũdid/ & put to rebuke of hym) redemyd hir prysoners! r. For Pyrrus seyde to hym/ that wolde a nombred the raunsome: these wordis I call for no golde: thou shalte geue me no gyftis let vs stryue with Iron/ and not with golde. hit besemyth tauernars to medle with golde: and hit is acordynge for vs/ that be men: to deale with harnes/ and wepyns. s. This is a seying in dede conuenyent for a kynge he (that noble man Pyrrus) shewith with his wyghty strengthe/ and manly mynde the grat noble stocke of theym: ẏ were callyd eacide: of whom he was one hymselfe: that came of Eacus. t. Also thou thyselfe Curius were no lesse of mynde/ and stoutnes of stomake then: when ẏ people callyd samnites wold a geue the goldyn gyftes for theyr raũsome: the which thou woldist not receyue: and yet thou delyuerdiste them theyr prysoners neuer ẏ latir: as Pyrrus did. v. As thou were Idell apon a season: thou drydist rapis ayenste a lytle prety fyre: when a certeyn samnyte a messynger (of them: that were callyd samnytes) leyedout his goldyn gyftes a fore the to delyuer theym to the. x. Then thou seydist to hym these wordes I hadde leuer forsothe ete in a potters disshe made of erthe/ than in yolowe disshes of gold therfore cari ayen with the those gyftis: ẏ

be sende me. y. We woll noo golde· but we woll rather be aboue theym: that haue golde· and ẏ couet we more. z. Perelis of certen thynges shulde be take an hande also with the body· for there be some harde thynges/ and some laboure theris shreuder: than can esily be done.

the Sixtenyth alphabete.16.xvi.

a. yet/ thoughe they be nedefull: they shulde not be takyn an hande folehardily· but rather after a better wey there shulde consideracion be hade afore: what thynge reason agreith to be done: or ellys what thynge hit denyith to be done. b. For reson/ that is to sey a man/ that is ruled by reason: woll take an hande no thyng is gretter/ than hym selfe/ that is to sey than his strengthe/ and powar is able to ꝑforme: so that he shuld leue of shamefully any warke/ after that hit is onys begonne: ere hit come to an ende. c. He/ that is ouer sure of hymselfe: takyth apon hym many tymes great busynessis· the which when he can not yet make an ende of: he bryngeth agen hymselfe shame there by. d. But yet a man must be ware: that he shulde not seme wyllynge to seke his flight trymlyng lyke a cowarde: whyle he ꝓuydith for all thyng afore hãde ouermoche: wout ẏ dede folow. e. For it is better for a man to dye lyke a man: thã to lyue a foule shamefull lyfe like a cowarde vnder the daũger of his enmy· for deth ought to be ꝓferd/ & takyn of very men a fore bondage vnder theyr enmyes poware. f. Thou shuldist not stryue with wepyns: saue when it is nede to stryue wͭ them· for it is ouer beestlyke/ & cruell to myngell together handis: fightynge one with an other. g. Thou shuldist neuer take batell an hande saue for loue of peace· but that peace/ that thou sekest fore: shuld haue nothynge of deceyt/ nor gyle. h. There is nothynge more conuenyent in a great noble man: than

to fauer them: that be ouercum wheryn he agreith to the nature of god. i. Hit is not a thynge of so grete preyse to ouercome proude men by strengthe: as it is for a man to shewe hymselfe fauorable/and pleserfull to his subiectis. k. Amonge all the vertuys of ye noble conquerar Cesar it is reportid to be chefe/ & prynspall: ye he was alwey pleserfull to the citeysyns: that were conquerde of hym. l. Nature hath made ye strong hartyd lyon meke/and gentill to them: ye be faldowne flat afore hym: as to children/ and smale bestis. m. Thou shouldist not fighte agenste thyn enmy: but if he be warnyd sumwhat afore for false wylynes it selfe shewith theyr myndis to be ferefull: ye vse hit. n. Thou shuldiste folowe no man with hatryd/ nor with poysonfull malyce: beryng them in thy harte agenst hym for this vyce is wonte to be in narow/lowe/wretchid myndis. o. If any body offende the wt wykyd wordis/ or dedis: doyng ye some displeser: coūt by thy selfe in thyn owne cōceyt: ye he hath nothynge hurt the but thou mayst sey: ye he only had a mynde to hurte the and ye his mynde had not his desire. p. For there is no man hurtid for a surety in his owne conceyt: but if he hurte hymselfe for none other man can touche his mynde. q. And/when there is poware of vengynge thy quarell made/and geuyn the: let it be Inoughe for vengynge: that thou haste poware therto for it is a mannys ꝓpurte to be moste mercifull in his moste poware. r. Forsothe there is no vēgyng drawith to gretter honoure: than hit: that is despisid of the / & lefte ondone. s. Thou shalt sclaunder no man thyselfe with a pryuey muttrynge be hynde his backe but/ & thou reproue any man: thou shuldiste goo apon hym openly. t. A mynde knowynge itselfe of the trewe wey: that is to sey a mynde pure frome vicis/and playne/forthright in trewe

delyng without wrenchis/and wyles: and the feyth kepte clene with truthe/and consciens neuer brokyn: shall onlye make a man highe hartid/and bolde in all worldly thynges: knowyng hymselfe in so good a state to heuynward.

b. But nowe agen on the tother parte Foule vicis/and synfull dedis of lyuynge shall make a body ferefull in all parellis for he dredith all thynges: whome his owne lyfe oppressith with ỳ fere of his owne dedis. c. An hart clene without any grodge of consciens neuer sheuerth with heuy/sorofull fere for what shuld be drede: wholsomeuer be without faute shulde he drede dethe whome nature hath ordende hym as a gyfte by whome therfore he doutles enterith ỳ blessid/and ioyfull kyngdome of heuyn or ellis tormentynge of whome he feleth not ỳ peyne: whyle Cryst is redy alwey helyng his wondis. d. What thynge shuld he drede: whome Cryste louyth whome the virgyn Crystis mother defendith whom also all the halouse of heuyn fauer louyngly.

the Seuentenyth alphabete. 17. xvii.

a. Who cowde in ỳde tyme bryngе any fere to martirs who cowde ouercome so grete/highe hartid men: as they were. b. Kyngis ouercame not them: nor tyrandis neyther ỳ peple had no powar to ouercome them nor wylde bestis neyther: that were let to them. c. ponge folke/chyldren/olde folke/and wemen frayle (weke of nature) had no fere: when they were afore the presidensis: that had powere of execucion. d. None artulery of shet/none instrumētis/and fire/set out/and ordende for deth: nor handis/cruwel wō dartis/and strokis: droue them into a foule shame full flight fro theyr heuely purpose. e. No prisonement/

There lackith a hole syde of a lefe: the whiche ye shall fynde in the later ende of this boke/in the correccion therof.

all men to opteyne this deth of ẏ swirde: that couet it for the swirde of martyrdome is an highe / speciall grace of god. o. Certenly he is nexte to god: whom Cryste shuld whitsafe to dye by a lyke deth: as he dyed hymselfe. p. Now thou haste be beside Inoughe Talia godes of meter about great / high / noble myndes now make haste holy goddes to reherse ẏ tother dele with thy fote of meter.

¶ Here folouth of temperans the fourth vertue in order / and the last. q. We haue sheude of myndes: howe they shuld be so strong: that they coude not be ouercome now bothe the place / and seson / and my purpose requyre to speke of sadde / stedfaste myndis: kepynge trew order / ⁊ mesure in all thynges. r. Whose subduyth the outrage mouynges of his mynde: and kepith good behaueoure i his wordis / and dedis: he shall be a moderate man: kepynge the trew mesure betwene to moche / and to lytle. s. Therfore / that thou mayste be suchon: thou shuldiste diligently consither by thy selfe thy desiris: whether they be resonable / or vnresonable ⁊ then folow apon them: ẏ be good ⁊ let other go. t. Those thynges be good: that good / playne / forthright reson requyrith not they: whome proud disdeyne at other men / ⁊ couetesnes of honoure to hymselfe wyllyth a man to do. v. He nedith nat many thynges: that can possesse hymselfe: rulynge his owne carnal appetyd after reson: whose can possesse hymselfe: subduynge his sensuall apetid / ⁊ folowynge reason: he countith hymselfe to be ynoughe for hym. x. Also he / that can possesse hymselfe: is riche alwey plentethfull of all maner goodes at ẏ lest wyse he can not be countyd to be without richesis. y. For euery man may make hymselfe welthfull (full of prosperite / and euerlastynge ioye) by hymselfe withoute

the Eyghtenyth alphabete.18.xviii.
helpe of any other thynge so ꝑ he can possesse/ ⁊ rule well all: that he hath within hymselfe. 3. He shall be alwey a wreche/ and alwey nedy: to whome his owne thynges/ ꝑ he hath within hymselfe: be not ynoughe to content hym: but ꝑ he sekyth besily for some other thynge: that is without his body.

the Eyghtenyth alphabete.18.xviii.

a. For thoughe a ryche man haue propre to hymselfe many thynges out of nombre: yet he couetith alwey to haue many moo. b. For sothe he possessith hymselfe hoole all partis of his body (or ellis I am begylid) that is of a hole perfet mynde: and that vnderstondith/ ⁊ prouydith thynges: ꝑ shuld be vnderstode/ ⁊ prouydid lyke as he is perceyuyd to be cōplete/ and hole of body: that berith all his lymmys hole: none of theym lackynge/ nor broysid: while he is myghty/ and stronge in his lusty age. c. Contrary now on the tothir party he is not countyd complete of all his lymmys: ꝑ is lackynge an eye nor he: if ther lacke to any body the nose/ or a fote/ or ellis an hāde lykewyse also/ if the eyes of the mynde be duske to any body: he is not cōplete hole within hymselfe inwardly: but besid hymselfe rather: when he is drounde in erroures and wronge opynyons for lacke of knowlege/ and cunnynge. d. Therfore haue thy selfe firste in posession/ about thy mynde: and seke not besily aboute thynges: that be awey fro the: while the next parte/ and hit/ that is thyn owne shuld be fro the: as a wyse man woll behaue hymselfe aboute his body for he firste of all puttith awey desesis frō his body: if he haue any: ⁊ then he is alwey besily welaware of all noysum thynges: ꝑ they hurt hym not. e. For who takyth/ ⁊ drynkith poyson wylfully for the nonys: who wol vese hymselfe hedlynge wylfully into a diche? f. More-

ouer if any body happyn to drynke by chaunce/ or ellis by any disceyte ye colde poysonfull erbe callyd cicuta/ or ellis rather ye ioyse of it: anon forthwith he goeth to fisiciōs for a remedy. g. If any body haue his legge brokyn: a non by & by he hirith hym a bonne setter/ a leche/ or a surgyn. also moreouer ther is sum medson ꝓpre for them: ye haue blerid eyes: the which medsyn they sekefore like wyse. h. I woll shew of a thynge: the which is more to be marueld at if thyn asse/ or any other helpyng beest of thyn go lympynge: anon fourthwithal thou thyselfe callist for a smyth with thyn owne mouth: sekynge hym thyselfe: tariyng for none other messynger. i. If any desese hath greuyd thy vnderstandyng/ & mynde: why getist not remedy: & restorist not them to ye agen also: as thou doste about other outwarde thynges. k. Forsothe ye carke/ & cure of thy mynde shuld be had of the so moche more/ than of the body: as the mynde excedith ye body by hir noblenes. l. What delitith/ or profetith it the to droūde besy/ contynually hir in so grete labours/ and troubles: ye she must alwey rolle hir selfe a bout sorow & troble: doutfull to hir ye wrechyd mynde: what shuld be don therynne. m. Why makist hir wery alwey bothe nyght/ & daye in ye whot flamys of thy foule/ wretchyd desire/ and lesist ye bettyr/ & hit: ye thou holdist/ & haste in thyn owne warde nere ye/ than any other thynge for thy mynde/ or soule is within the. n. Thou arte ouer wykyd/ ouer cruell/ & eger apon myschefe: ye thou thyselfe leyist thyn owne hand is agenst thy selfe. o. Wherto stryuyst/ wranglynge wt thy selfe: to wrappe hir (the wretchid mynde) in so many grete nettis of sorowe/ and troble/ fro whens forsothe thou canste not vnwrappe hir: when thou wold st. p. Alas it (the wretchid mynde) is shakyn with carkys & tost fro post to pyller: when thou art wakynge & she is troblyd lyke wyse wt dremys: when thou art restyng

with thy body a slepe: & so she rennyth wode / as thoughe she were dryuyn wt prickynges neuer restyng. q. Thou folowist apon hir with verasion as a cruell tormentoure: and as the cruell godes of batell callyd bellona is wonte to persecute hir ennyes with a scourge: she (thy pore wrechid mynde) fleith. r. Shuld it not be lesse hurte for the to lese thy right hāde fro thy body: then ye parte: by whose strength thou berist thy wysdam: and ye is thy right mynde: & also than to lese ye parte: the which parte was delyuerde ye frō heuen aboue: & that is thy soule wt out ye which parte also / if thou hadiste it not: thou shuldist be nūberde with other wylde / rude beest is. s. O howe disceytfull is thyn hope to the: while thou arte alyue: & also when thou arte dede: if thy leder of life / and deth (thy right mynde I meyn: ye shuld lede the to heuyn) be sike awey fro the! t. Therfore firste of all the desesis shulde be dryuyn fro thy mynde: ye thou myghtist be hole to thyselfe i all cōdicions: and ye nothynge shuld lacke fro the. v. Rule it (I meyn thy mynde) through holsom / & streyght / playne paththis: that she holl in strength may yelde the hir dutye. x. But now very dere / & welbelouyd reder / because I wolde not tary the longe: take this for a conclusion. Counte it to be the duty of a hole / sounde mynde: ye it shuld hope / & truste only apon ye thyng: ye shuld profet alwey in euery seson: & apon it: ye shuld be out of mesure excedyng good / ye & also durynge for euer withoute any ende. y. Anothir is: ye a hole mynde shuld fere it: whatsomeuer thynge shulde be able to hurt for euer without any ende: wheryn there can noon be fauerable: ye can bryng any helpe / or suc: our ther to. z. The thirde is: ye a wyse mynde shuld seke cōtynual diligently with all hir studies / and besinessis those ioyis: whom no desese / nor no strength / or powar can breke. a. The fourth is: ye a mynde i good state well wt itselfe shuld

sorowe specially that losse: whome no pleaser folouth/but euer lastynge sorowe by whom also the lyfe/and helth perishith. b. Thou shuldist set noughte by all other thynges but as the vse of hospitalite is set by: from whens the gest makith hym redy to departe shortly. c. Moreouer thou shuldist beleue/and thynke verily: that those worldly goodis be but as a burthen/and sore greuyng desesis: the whiche eyther kylle the: or ellys let thy iourney. d. A weyfarynge man/ ẏ hath a iourney to do: ought to shon/ or auoyde an heuy burthen/and also disease/and sikenes: that he may performe his iourney: the whiche iourney be gonne all redy he couetith to go. e. This temporall lyfe is the wey: that we goo by the tother lyfe/ that is to come: shall be oure owne trewe contrey/ or ellis the tother life/ ẏ is to come: shall geue vs cõtynuall banysshment for euer.
f. If it be our trew countrey: that we turne agen to: we be goynge to our dere welbelouyd aũcetours/and to our speciall belouyd fathers/ ⁊ mothers: that one maner reste may longe to vs all. g. But ⁊ it be banysshement: ẏ we go to: there shall the laste spotte/corrupcion/ or poyson/ of sorowfull wrechidnes receyue vs there also cõtynuall wepynge/and euerlastinge fire shall receyue vs. h. They turne agen into theyr countrey: that haue vsyd the gyfte of an hole wyse mynde: whyle they ware lyuynge in this worlde and ẏ haue woũde out/and ridde themselfe from the shrewde troublefull/aduersitese/ and sorowes of this deceytfull worlde. i. Contrary nowe on the tother partye they enter theyr banysshemẽt of euerlastynge peyne in helle: that cowde not turne themselfe to the verye trewe goodnes of vertuse lyuynge: because they were dryuyn by theyr owne erroures/ and wronge opynyons fro the ryghte weye: that shulde abroughte theym agen oute

of this troublefull worde into ther owne restfull countrey.
k. The mynde errith as ofte: as reason berith no rule: & when the mynde seith those thynges: that be good: folowynge theym: that be lesse good. l. But nowe we haue goon very moche from oure purpose with oure bryngynge in so many thynges: and therfore now the cause/ and ye right of our matir warnyth vs to turne ageyne/ and to folowe apon oure purpose. m. Oure begynnynge was to shewe: howe the mesure of meuynge shulde be orderde: & what cumlynes/ or hightynes shynyth/ & is perceyuyd to be conuenyent in all thynges. n. In this matir of mesure/ and semlynes all oure comunycacion/ or proses shal be besyde as clerely/ and playnly: as oure metir can brynge to passe. o. Firste of all therfore thou shuldist stody to kepe conuenyens/ or proporcion for there is wonte to longe great strength of honeste to the dutese/ or propurtese therof. p. Hit/ that is callyd cōuenyens: is coūtid to be twaymaner wyse: sethyn there shuld be one certeyne cōuenyēs of the mesurar: longyng propre to hym: and a nother certen conuenyens/ or proporcion more comyn: the whiche is more generall. q. Hit/ that they call comyn: is hit: whom all honeste compenyeth: and longith to hit: and withoute honeste hit can not be. r. This comyn conuenyence is opyn more aperynge to the eyes/ and also to the eris: than the tother is: that longith to moderacion. I suppose: there can nothyuge be well/ nor good without this generall cōuenyens. s. This comyn conuenyence shuld/ or nedyd to a be callyd none other thynge: than a conuenyence/ a good behaueoure/ a good demeanoure/ or a due proporcion of those thynges: that men do well/ or wysely. t. And lyke as the shappe is myngylde in all the body: and yet it is not the body: but rather hit: ye longith to the body: euyn

so likewyse this comyn conuenyens is perceyuyd to be in hit: that is well seyde/ or done by the mynde the which conuenyens hightith the same thynge: that is wel after good maner the whiche also because of the hightynge delitith men: when they perceue/ or vnderstonde it to be in ye thynge: that is well. v. This conuenyent ornacion meuyth mennys mynd is: as the feyre beuteful shap of the body delitith/ holdith still/ and meuyth theyr eyes with the pleser therof. x. Thou mayste perceue hit/ that is callyd this comyn goodlynes: with ye inwarde eye of thy mynde more properly: than I can open/ and declare it by tunge/ or penne. y. But there is a nother conuenyens/ or hightynge: that regardith/ and longith to ye parte of honesty: that temperith/ and rulith the meuyng is: that be propre to the body. z. This conuenyens is put/ and consitherid in the rayment/ in the meuyng of the body/ in the mesure/ in the voyce/ in the bashefulnes or boldnes of visage/ in the hightyng of the body: and in the tyme/ or seson when/ and also in the place: where euery thynge shuld be seyde/ or done.

the Twentyth alphabete. 20. xx.

a. This properte of behauiour causith: that thou mayste plese: and be specially acceptable to all men and that a cōtynual good name may come amonge ye peple of the: how gayly thou behauyst thyselfe. b. And therfore thou shuldist not dispise: settynge at nought: what all ye peple shuld thynke/ or iuge of the for it is a greuous thynge to dispise the iugement of all men. c. Therfore obbey ye iugemēt of the peple for he is supposid to be proude: that preysith his owne dedis alone hymselfe. d. There be some certen fowle vicis: ye offende/ & greue mennys mynde: as dartis sende by hande defile the body. e. yet/ though these offēsis be grete on bothe the partis: we call these ye offēde the

myndis no warse/but shamles: whome we myght call ve
ry foule/or abbomynable and we call them/ ẏ meue/ and
do violent dedis agenste the body no warse/ but vnrigh-
tous: whome we myghte call cursid/ and myschefull: if we
wolde name them aftir theyr dedis. f. Beleue not: ẏ the
conuenyens of the body shulde be kepte only; but also the
inwarde conuenyens of the mynde shuld be kepte moche
more rather wt grete diligens. g. But euery man maye
be able to hight his mynde goodlily: if reson hirselfe hold/
and kepe hir poware in hir owne warde or ellys if she ta-
keagen quycly hir holycheyar: that she shulde sityn: if she
be throwen downe frome hir owne sete. h. Here in this
matir firste of all thou shalt kepe thyselfe from foule incon
uenyent rasshe anger the whiche disfigurith the counte-
nans of the visage/ and also the mynde. i. What thynge
may a body se fowler than an angry coũtenãs: when ẏ fo
myng licore rẽnyth from his rabbisshe mouth. k. So/
like a rasshe angry man: a bore fomythout: when he is clo
sid in with a compeny of barkynge houndis a bowt hym
so lykewyse an horse fomyth: when he is chafid with the
brydell that is to sey a rasshe angry man fomyth like a bo
re/ & an horse: when they be chafid. l. A body shulde not
call hym a man: whome faruent rasshe anger sterith vppe
into mad rauynge for/ when he is turnyd amonge those
hell spritis: that be callyd furie: then he begynnyth to be a
wylde beest. m. He lesith his witte/ and reson like a ra-
uynge/ and a mad man: and then anon forthwithall it re-
pentith hym of his dede: that he hath done. n. Thou
shalt caste by thyselfe/ and auyse thyselfe well afore: howe
thou mayste flye this poyson of rasshe anger: that thou
mayste besure of thyselfe: auoydynge hit: if any cause of
rauynge happen to come to the. o. Like as he/ that

seith his enmyes afore: ere they cum at hym: watchith fan highe place: soo watche thou: leste rasshe anger cum rousshynge apon the: ere thou be ware. p. And/ when thou goiste out of thyne howse: take thyne harnes redy: prouydyng for thy selfe afore thy first entryng out: as though ẏ shuldist go to fyghtyng. q. And make ẏ redy: as thouh thou shuldist be a ferde: lest parauenture theuys / or ellys some other soden enmy shulde haue po ware to hurte the.

r. yet/ if thou happyn to be slydynout into rasshe angre yere thou be ware: thou shuldiste not suffer thy selfe to lye drownyd theryn a great whyle. s. In the meyn whyle/ thou arte in thy rasshe angre: do no ponysshement about any faute for rasshe angre hath no mesure in ponysshemẽtis doynge. t. Thou shalt defye alwey ouermoche cruelnes and thou shuldist loue litle ponysshement: lyke a charitable ponyssher specially if thou chaste thy swete fostir children: beyng to them as a fathir sethyn a lytle ponysshement of a father shuld be conuenyent apon his children.

v. Sethyn nature hath made the obedyent to forgeuenes: that thou muste nedis haue hit also thy selfe: thou shuldiste not folowe in cruelnes other wylde rude beestis: rude rabbisshe also thy selfe full of crewelnes. x. The menynge also contrary to rasshe angre (and that is excedynge myrthe) shuld be eschewyd/ or avoydid: the which is alwey busyly vsid in pley/ and sporte. y. Nature hath not gendrid vs for pleyes/ and sportis but hit requyrith of vs moche saddir warke/ and busynes. z. Thou shuldist be profetable in thy seyinges more/ than mericõceytid in thy voyce/ and wordis sad thynges shuld be busily vsid but the sporte specially shuld be seldoner than sadnes.

the One and twentyth alphabete.21.xxi.
a yet hit/ that they call nature: lettith not vs to pley/ nor to

ſpoꝛte but it requyꝛith: ꝯ meſure ſhuld be had in all thyn-
ges. b. It is not ſittyng: ꝯ thou ſhuldiſt be fledde foꝛ thy
clubbiſhenes: as an harde/ ⁊ a roughe boyſturs felowe
noꝛ alſo that thou ſhuldiſte be nought ſetby foꝛ thy light-
nes of behaueour. c. Let not thy woꝛkyng/ oꝛ pꝛeyſe be
gatte with pley/ ⁊ ſpoꝛte: thynkyng thyſelfe agay felowe:
becauſe thou ſhuldiſt be made/ ⁊ countid a comyn pleyar:
wandꝛyng about thꝛough all the citey. d. As it hath al-
wey be lauful foꝛ thē: ꝯ be wery: to reſtoꝛe theyꝛ ſtrēgthis
with reſte: euyn ſo is it laufull foꝛ the to refreſhe thyſelfe
with mery wyſe cōceptis: bꝛid but ſeldon. e. And/ when
thou myngyſte ſpoꝛte with thy companyon: meſure it ſo
after ꝯ maner with thy woꝛdis: that thou fall not lightlye
thyſelfe fꝛo that wyſe diſcrete ſtedfaſtnes: that ſhulde be
kepte alwey both in myꝛth/ and ſadnes. f. Let thy ſpoꝛte
be manerly/ moderate (not to outragis) and honeſte/ oꝛ
ellys ſuche: wherin moche wyt may ſhyne/ ⁊ apere gaply.
g. Theꝛfoꝛe/ when tyme ſhalbe to ſpoꝛte: thou ſhalt not
fle like a ribalde reuelar but let ther be ſubſtans i thy ſpoꝛ-
te with mery wyſe conceptis and let thy meuynge alſo it
ſelfe be ſadde: not to rabbiſſhe wylde. h. Thy boyce/
when thou ſpoꝛtiſt the: ſhulde not be loulid out rennynge
apon riot with ouermoch cryng out noꝛ let not thy pace/
oꝛ goynge be haſty/ ⁊ ſuche after that maner: to the which
maner ther is grete riſynge of the people comyniy. i.
Thou ſhuldiſt be ware: that thy ſpoꝛtfull woꝛdis ſhulde
hurte noo body let them make noo man heuy/ oꝛ ſadde let
thy ſpoꝛtfull woꝛdis be gentilmanly wyſe reſons without
any touth: ſnatchynge at any body lyke a curre. k. Alſo
my wꝛytynges let/ oꝛ warne no man to laughe honeſtlye
after ſad maner but a goodly beutefull viſage ſhonnyth/
oꝛ elche with ouer moche laughynge foꝛ diſfigurynge hit-

selfe. l. Forsothe ouer moch laughyng is foule/ & vnseme ly for/ whē hit is throwēout alabout at euery fansi: it hath sumwhat of vnstedfastnes after ẏ maner of a chylde and/ when it is brokeout into a noyse: it hath somewhat of outragynge after the maner of a woman. m. He is hate worthy: that woll laughe pryuelye like a backebiter and he also: that woll louse his mouthe iapynge/ and mockynge at an other mannys losse/ or hurte. n. Amonge all pley is thou shuldist eschewe/ or forbere that pley: wherby wynnynge is soughtfore for therof cūmyth strifte comynly and that pley shulde be forborne also: wherby thou thyselfe makyste ouer moche losse of tyme. o. If thou/ that wolt pley: be a yonge man: seke ẏ some pley of labore: that shuld geue a cause of exercysynge some profet: as to breke thyselfe in some feet of warre the whiche pley yet thoughe it be a cause of ꝓfet: thou shuldist mesure: in geuynge thyselfe not to moche to it. p. I sawe neuer olde man pley/ and yet lese no tyme: that was an excedynge man/ and indude with a conuenyent sadnes. q. Also I haue not say a yonge man geue hymselfe to ouermoche pley: of whome there shulde be hadde any hope of a speciall goodnes in tyme cōmynge. r. When thou arte wery of study: and couetiste to refresshe thyselfe: vse walkynge: and let thy commyn walkynge be with wyse men/ and with cunnynge men: of whom thou mayste haue lernynge also in thy sportynge whyle. s. The counforte of walkynge incresith the strengthis of the witte and the walkynge hitselfe causith the lymmys of the body to be preseruyd in good state no lesse: than the coūfort therof refresshith the mynde. t. Also lette the pleser of bodily wantonnes fele: that there is a brydell agenste hit: lest hit shuld walkeout at large as farre: as the luste therof is. v. He/ that geuyth hymselfe

the Two and twentyth alphabete.22.xxii.
ouermoche to the wanton luste of the body: and obeyith the rouse of his mouthe geuynge hymselfe to delicatis: as hit prouokyth hym: is but a rude beest in dede: callyd a man only by name. x. Euery man shall be able to sub due the flamys of his wanton loue: that hath takyn awey the norisshmentis: that were apte/ or meit to his fyres of loue. y. And he shall be able also: that meuyth besilye nothynge in his mynde/ auoydyng all occasions: that shulde stere vppe ẏ fyre of loue ⁊ drynkyth not: saue when sobyrnes is kepte of hym: folowynge not his sensuall appetyd. z. Fall not oute by thy wyll into hondigrype of the strifte betwene the/ and thy mate doutfull: whether of you shulde haue the vpper hande. beware: thou fall anhande apon no stryftis with thy spouse/ and thy table neyther at bedde/ nor bourde: for in these thre thynges (comfortable cōpeny/ fode/ ⁊ slepe) stondith all mannys helthe.

the Two and twentyth alphabete.22.xxii.

a. Also say not by thy wyll: howe sobre/ and howe chaste thou canst be: when thy paramoure/ and the table by you is made redy for the. b. When ẏ towe of ẏ flaxe is set verye nyghe a grete rasshe fyre: it is harde to cause: that the flame of that grete fyre shulde not turne hitselfe sodenlye to the drye towe so nyghe hit. c. loke: thou stryue afar of agenste foule thynges: wherby thou mayste ouercome theym the bettyr prouyde that the ryot wylfull knotte of raskell enter not into thyne howse. d. vndersette the gates/ or the doris with barris: that they come not in for hit is no surete to myngle handis with theym. e. Thou mayste beleue verily: that these wylfull riotours woll not aweye withoute the beynge ouercome in conclusion soo that thou shalt be subduyd thy felfe/ and spoylyd of them.

f. Victorye in this mater is gatte onlye in flyinge

awey. what thynge may a body maruell moze at: the re-
warde of victozy is geuyn to flyght: to hym: that flyith.
g. Nowe hoztly to cõclude if parauenture thou shuldist
go/ & be takyn a pzysonar of Cupido the god of loue: thou
shuldist redeme thyselfe agen quicly with as litle money:
as thou canst. h. Shake awey those snaris frõ thy wze-
chid necke thou shuldist ley strength therto: and fle thens
foz taryng is full of hurte. i. Foz/ wholomeuer hath fla
tirde onys with Uenus the goddes of wanton loue: obey
inge hir appetyde: he is wonte comonly to be soze verid of
hir with the hot fyze of loue. k. And/ as god is clene frõ
the flesshe/ and carnall appetyd: soo lykewyse studye thou
man to be farre frõ the pleser of the flesshe: sethyn thou art
verily the Jmage/ and shap of the heuynly mynde: whom
god hath made after his owne shappe. l. Thoughe thou
syn pzyuely: yet thou art alweyse a witnes agenst thyselfe.
why shuldist thou dzede a nother man moze than thyselfe
in that thynge: wherin the grettist hurt to the warde cum-
myth of thy selfe. m. Ozden/ and dispose thy meuynges/
oz thoughtis goodly: that lye hidde within the and inde-
uer thyselfe therto neuer þ lesse: because parauẽture they
be vnknowyn to other men. n. Foz it skylleth litle: though
no man ellis perceue those meuynges: þ thou seiste stilly/
oz secretly by thyselfe alwey nyght/ & day. o. The hurte-
full obstinate appetyd of the vnclenlye carnall dede is vi-
cius in all folke of euery age but there can nothynge be
fowler in olde men than it. p. Mozeouer this foz sothe
agreith to olde men meit foz them: þ they shulde gouerne
ponge folke with theyz good exaumples/ and counsels.
q. The olde men shuld shewe themselfe such with theyz
comunycacions afoze them: that be ponge folke: that they
mpght be loupd/ & reuerenst alwey with moche honoure/

and worship. r. For this profetable/and sad behaueour only olde age was worthy to be reuerãsid/and worshyppid sumtyme in olde seson for this cause only they also/ ẏ were fathers themselfe: wold with good wyll reuerens/ & worship theyr olde auncetours. s. But nowe contrary on the tother parte yonge folke shulde reuerans/and worship oldage they shulde also be cõpanyons/and an helpe/ and comforte to the longe iourney: ẏ theyr wery olde age hath hadde in this worlde. t. The diligent compeny of vthe shall cleue to the olde men: folowynge them alwey: whether the courte of lawe shulde requyre theym/or ellys the festis of the holy day. v. of whome also the yonge men shall desyre to knowe: whose rulis they shuld folow and also whose dedis rather shuld be folowyd of them.

x. There is (I sey it for a trothe) a great tokyn of vertu in that yonge man: that reioycith to viset an olde man reuerently with seruyable diligens. y. Let laboure/ & the sufferynge of hardnes custome/and make stronge the bodyes of yonge men to resiste styfly theyr carnall appetyd: that reson may bere rule with them they shuld be refraynyd specially fro ẏ foule wanton vyce of the flesshe/and from ouer moche wyne. z. And let homly metis of small coste be setfourthe afore them and let the table be vsyd after the comyn course for the bely shuld be satisfyde only/ and not the delicate wosande/or throte pype.

the Thre and twentyth alphabete.23.xxiii.
a. Let not a grete namyd kechyn sende delicatis to a yonge man but let hym be content with those metis: that his fathers sparynge kechyn hath sesonde sufficiently. b. But also men shuld not geue themselfe to sloggysshenes in theyr olde age more: than they shulde in theyr vthe for who can denye: but that many thynges be able to be done

of olde men. c. A man shal eyther rede/or write: as soon as he is comeageyne fro the holy house of god: where he was anone at the firste rysynge of the sonne. d. But let childzen lerne apace and also let theym leyup many thynges in theyr harte/and mynde (the whiche shall be a grete treser for them: when they come to the ripe age of studye/ and exercyse) for it is yefe to cõstrayne a chylde to bere the yoke of laboure. e. And care not: thoughe he haue not perceyued the sentensis in euery poynte to the vtmoste: when he reherseth by mynde many bokys in order: as he lernyd them. f. For the sede/that is throwyn abrode in the grounde: differreth by the space of certeyne monethis the bryngynge forthe of his budde: and yet it woll bryngе hit forthe afterwarde. g. In the mene whyle hit is norysshid in the bely of the erthe: the whiche is as a mothir to hit: to whome lyngeth still in hir bely she mynystreth hir strengthis: caulynge hit to bryngefourthe frute in the seson conuenyent. h. Soo lykewyse a chylde shall perceyue then/when he is an olde man: those thynges yeldynge hym theyr frutis: whatsomeuer thynges he hath takyn of his tender yeris fro the tyme: that he was a chylde. i. Let thy rayment be conuenyent for the/and acordynge for sadnes: lest thy garment vnkeuer/and vtter hit: that lyeth hidde in thyne harte. k. For the garment vnkeuerith/and shewith many sokte delicate men aperynge also owtewardlye: as they be inwardlye: and so the rawe queysye boyle/that lyeth secretlye gendzed within: commyth owte: aperynge also outwardelye. l. That lytle sozy whelke/that aperith redde in the vtmoste parte of the flesshe: is a tokyn shewyng of sozy corrupte bludde withthin the flesshe. m. Thou shuldiste beleue: that delicatis be rather meit for wemen/than for men though I can

not preyse theym not euyn in a woman:if they be very moche vsid of hir. n. Wherfore/if delicatis be pleserfull to the:houe not in theym/takynge pleser apon them:lyke a softe tender delicate felowe and agen on ye tother parte/ if they be not pleserfull to the:desyre theym not thyselfe to thyn owne peyne and sorowe: greuynge thyn owneselfe with theym. o. A man shulde count hit an vnsemelye thynge/and also a shamefull laughynge / or a mockynge stocke for hym to take wemennys rayment/and softe meke meuynges of the body / and a demure coũtenans lyke a mayde. p. What is more agenste nature/or cumlynes than a man to lede his lyfe vnder a womans rayment: takynge hymselfe as a woman. q. Thoughe thou be pore:yet thou shuldiste lacke/and be withoute filthe thou oughtiste to lyue clenlye for hit is not lauful for any man/ not euyn for hym:that is a poore man : to be fylthye and also thou shuldiste not seme a clubbisshe slouen of the contrey therfore fle bothe tendernes in tiflynge/and pikynge thyselfe ouer moche/and also harde boysturs clubbisshenes in ouer litle hightynge thyselfe. r. And therfore he/ that forbiddith the to be curyus ouer moche tyflynge thyselfe:causith the not to be boysturs slouenlyke/and harde full of nyggarde frowardnes for he/if he be a wyse man: alowith hit:that is betwene theym bothe in the myddill. s. Hit is vnsemely:whatsomeuer thynge drawith ouer moche to the vtmoste partis hit drawith to a preyse: that holdith the inmoste poynte/and the myddyll betwene to moche/and to litle. t. Lette symple homelynes of the table plese the:that is not aparelde by crafte/and grete curiosite the which maner of sparynge maye only (without any gaye apparell) putawey hunger. v. Let thy mete / and drynke be sufficient Inoughe for the and lette

not thy table geue the any voluptuosnes/and riot wast-
full pleser but let hit geue ẏ thy mete nakyd/or bare with-
out any gay aparell. x. Let thy longe hunger hitselfe
sterup the fastynge gredy appetyd of thy mouthe let not
the swete taste/that is founde by crafte:stroke thy delica
te wosonde with gluttynfull pleser. y. Thou shuldiste
not nomber thy disshes at the table for thou shuldiste not
haue so many therto but calfore / and take good holsome
metis and suche a melis mete shulde pleyse the:as plesid
thyn auncetours somtyme in olde seson the whiche was
but of homely vittels:takyn towarde the latir ende of the
day whom we call a supper:vsinge now adayes a nothir
mele afore hit callyd a dyner/ye and yet a nother afore ẏ
callyd a brekefaste with certen iuncryse/and bankettis be
twene them/and a rire supper laste of all so that riche deli
cate solke cōmynly destrye themselfe with surfetis. Is not
this a grete abusion/farre out of order: that folke shulde
destroye themselfe with that thynge: that is ordeynyd to
preserue them. z. And count it not to be of a grete rialte:
that worshyppe shulde be gatte the by a plentethfull ke-
chyn that thou shuldist be seruyd with many gay denteth
disshis at thy table but study rather for sobyrnes to be cō-
tent with a litle.

the Foure and twentyth alphabete.24.xxiiii.

a. And yet thoughe a body shulde be content with a litle:
thou shalt not be so moche sparynge: that thou shuldiste
go vnder the name of a couetyse nyggarde and soo shul-
diste be made a comyn bablynge of the peple: that be thy
neyghburs obout the. b. Take none hede to set lawis/
and to bynde stratlye other folke to the/or the to theym a
bowte very smalle thynges: that there shulde no place/
or liberte vtterly at any seson be geuyn to myrthe/or spor-

te. c. For a small thynge in dede (as brekynge a promes
abowte a tryfyll) bryngith otherwhyle a very grete incō-
uenyens: and yet (though it had be kepte) it hath nothyng
of profet. d. But/when ther be many grete partis/ and
cauſis of conuenyens: that parte/or cauſe is chefe: wherby
we knowe: how we ſhuld parye owre chaungis/or courſis. e. Honeſte is not one maner alwey in euery ſeſon:
but it is turnyd into many maners: as a certen profitier
ſumtyme callyd Proteus was wonte to turne hymſelfe
into many maner dyuerſe ſhappis: when hym liſte. f.
For whatſomeuer thynge be ſemyd a body: when he was
a yonge man/ and a tender litle chylde: thoſe ſame maner
thyngis can not beſeme hym alſo: whē he is an olde man.
g. The condicion of ſtate/or degre/ the office of dignyte/ the ſeſon of doynge/ and the age of a body puttith diffe
rens in thynges: ſo that thou ſhuldiſt count hit ſhameful
to the nowe at one ſeſon: that beſemyd ꝑ afore at a nother
ſeſon. h. And therfore now/ that thou arte an officer: leue hit: that thou vſiſte afore: when thou were pryuate out
of office: for nowe the compyn cauſe/or profet requyrith an
other thynge of the: than thou were bounde to afore. i.
Now/ ꝑ thou dwelliſt in ꝑ citey: let thoſe rabbiſſhe cruell
wordis go: the whiche cruell rabbiſſhe wordis were vſid
of the in the myddle of the tentis/ or bendis of ſoudyars:
when thou were a capten a monge theym for peace/ and
quyetnes of the citey refuſith/ and defyith thoſe cruell cra
kynge wordes. k. If thou thyſelfe/ when thou wariſt
olde: be buſily occupyde with the ſtudyes/ or beſinellis:
that longe to yonge men: knowe this for a trouthe: that
thou leuyſte all thyn owne dutye ondone. l. Alſo/ if
the olde age/ that is growyn apon the: hath not chaungid
thy manets/or condicions: thyn olde age ought to be fled

many maner wyse of euery good man as a foule myssha-
pyn creature. m. When thou were a yonge man: thou
desyriddiste to contynewe thy lyfe euyn till olde age: but
now therfore/that thou arte an olde man: a nother man-
ner lyfe shulde be desyryd of the. n. An agid man/that
takyth an hande the craftis/or besynessis of a childe (such
as children be wont to do) is worthy to be lawght to scor-
ne in like maner: as if he wolde desyre to ly/ & be rockyd in
a cradill nowe in his holde dayes. o. Take hede thou/
that arte a preste: howe moche thou differste frome other
men in rayment: and euyn soo moche thou shuldist desy
re to differ fro theym thyselfe in maners/or condicions.
p. And the gretter that tokyn of presthode is: the which
closithin the temples of thyn hede: so moche the more pro-
uysion of good maners shulde be had of the. q. Thou
shuldiste not doo as euery man doeth: sethyn none other
man can be comparid to the: that arte a preest: therfore per
forme/and fynysshe a gretter warke: thā fallith for other
men. r. If thou be made a lyon: stondynge in grete dig-
nyte/and poware: take apon the the condicions of a lyon
to be gentle/and fauerall to theym: that obey the: for hit is
not lawfull/or a cordynge for the/thoughe thou be in any
hyghe degre: to haue any thynge of high statlynes aboue
the cōdicions of a mowse: the which of all bestis hath leest
comynly to be stately/or proude of. s. And/sethen Chryst
hath geuen the ye eyes of an egle to loke highe: take vp an
heyght for thou shuldiste not go turnynge the erthe like a
moll. t. When thou were a wariar of this worldly strift:
thou medliste with wepyns & harnes of soudiars: such as
they vse: but nowe/that thou arte ye wariar of Cryste: take
the crosse as thy wepyns. v. When thou tokyste apon
the as a fysycion: thou curediste the bodyes of theyr dese-

the Fyue and twentyth alphabete.25.xxv.
sis but nowe / thou arte made a shepardē: thou oughtist to pasture / and fede thy shipe. x. A good shepardē kepith his foulde: diligently watchynge on the nyght tyme: lest the rauenynge violens of the hungry wulfe shulde destroye his shepe. y. And soo it is not Inoughe for a shepardē: that he shulde onlye make hymselfe safe: but he ought to make his flocke safe also hymselfe: not trustyng to an other man. z. But whose despisith the lyfe of his foulde with his owne lyfe: caryng neyther for his flocke / nor yet for hymselfe: he shuld rightously be meuyd frome any flocke: that he shulde haue of his owne: so ye he shulde not destroye hit also with hymselfe.

the Fyue and twentyth alphabete.25.xxv.

a. Many knowliche themselfe (takynge apon them) to to be gydars of shepe: the whiche haue purcheste by lotte / or chaūce of fortune themselfe wrongefully those namis / that they bere: soo grete of dignyte / and wordly goodis. b. For they neyther care for the gydynge of theyr fastynge / leen / hungrye folde: nor also / thoughe they wolde desyre to brynge gyftis of norisshement and fedynge to releue theyr wrechyd flocke fameshte for honger: they can not tell howe to doo hit for lacke of connynge. c. More ouer the shepardē / for all his litle takyng hede to fede his lene mynde with connynge. is seldon satisfyde with the fedynge of his body thoughe his deynteth rietfull wosont meynteynyth callyngefore diligentlye al maner delicatis for his full stomake neuer empty. d. Take this with the also that thou shuldist lacke no parte of conuenyens takehede diligentlye: what maner persone (as in the countenans of the visage / and in the behaueoure of the body) shulde be more meit for the accordynge to thy nature / as hit requyryth: whether a merye / or a sadde. e. Hit is

to the preyse of some man to kepe a sadde countenans but to a nother a mery countenans agreeth more mete. f. One maner man shall become foolisshe: if he wolde desyre to make hymselfe sad if a nother manerman wolde make hymselfe a mery man: he shalbe no more apte therto: than the tother to be sadde. g. There is a nother maner man softe/or gentle/ely to be delte withall/ and mery cõceyted in his communycacion he forsothe can haue nothyng of heuynes/or sadnes. h. A nother/as a good playne harmeles man: is become alwey a frende of the trothe/& of good forthright delyng. a nother can not speke playne homely: saue all þ he seyth: is spokyn with moche gay crafte: whose dedis commyly be worste of all. i. Therfore sethyn nature ruleth: let euery man holde/and folowe hit: that nature hath properly geuyn hym so that he noyssh the therwith nothynge of vyce/nor hurt agenste any body. k. It is a worlde to beholde the husbandis of the countrey: wyse/& cõynge in theyr maters: the which put to euery grounde sedis conuenyent therfore. l. The husbande man sekith firste of all to knowe the nature of his prety felde and the he settith in þ tone parte such plantys/or setils: as þ coost hitselfe naturally couetith. m. He fastenith vyndis in the ryuers/and hyly placis/and in the valeyis wolurs/or elders. the olyue tre growith bettir in dry placis. n. The tolde placis be grafted/and set for chestens/and the fatte ranke placis for appuls. the myrtre/and orengis growe comynly apon the see bankis. o. The pere tre reioyceth the hille. but the watry/lote tre growyth moost comynlye amonge the ranke/fatte watirs: & the plane tre growith most there lykewyse. p. Therfore/because all other thynges folowe theyr nature: thou shuldiste knowe likewyse ar þ leest thyn owne nature & when thou knowist it: thou

shalt also cleue besily to it:that thou mayst behaue thyselfe cōuenyently·for those thynges beseme euery man:that be properly longynge to hym. q. Thou shuldiste indeuer thyselfe besily to be goodly in thy nowne naturall disposicion·therfore laboure therto·& let not those thynges/ that longe more naturally to other men:be more worth to the/ than thy nowne:that longe to the more naturally. r. A body auoydith not lightly hit:that he takyth naturally of the planettis·and agen the cōtrary wyse a body shall not lightly gete it:that ẏ planet denyeth hym. s. When shall the wyld harte putawey his fere? when woll not the bull drede the lyon-and the litle lambe the wolfe? t. Or ellis when shall the cubbe/or yonge fox putawey his false wylynes-or ellis when shall the longe erid hare be without fere? v. The cormerant shall neuer leue dyuynge hymselfe vnder the watirs·also the rauyn shall neuer synge so clene:as ẏ swan mesurith his notis. x. The roo shal neuer leue the wodis/nor the padocke the marise/nor the turtyll hir mournynge·when she is syngynge apon the tre. y. When nature denyith:stryuynge agenste vs:we couet no thynge/whatsomeuer we desire:otherwyse:than dothe ẏ mariner:when he couetith to rowe his shippe vp the ryuer rennynge agenste hym. z. Whose drawith his shyppe in the waters rennynge agenst hym:he is not wont to reioyce his desiris longe.

the Six and twentyth alphabete.26.xxvi.

a. Forsothe/when his strengthe is goon:ẏ laboure hath ouercome hym:he is throwne backe hedlyng in worse case:than he was:when he begunne. k. So lykewyse many tymes he/ẏ despisith his owne thyngis:besily ketchynge aboute othir mennys:neyther opteynyth other mennys:and yet he forgoth his owne. c. And soo/whose is

holdynge one thynge: and desyrith besily a nother: he lackyth bothe many tymes: begylid like a fole. d. But and the gyfte/ or necessite of a Juge/ or an orator/ such as longith to theyr charge: requyre ẏ parauenture to take apon the the office/ or besynes therof: the which is vnknowne to the: howe hit shuld be done: as because thou sholdist speke excedynge gaylye in the comyn place amonge the pepyll: not withstandynge thou arte neyther rettrycion/ and yet lesse a gramarion: then/ if thou be cōstraynyd to any such besynes: se for the cause/ or mater afore: ere thou go an hāde therwith. and enquere besily of other connynge men to lerne hit of theym: that thou canste not thy selfe thou shuldiste lerne with soo grete diligens: that thy very laboure hit selfe myght fulfill hit: that thou canste not do by nature: that/ though thou can not get thy selfe a name/ & preyse by thy dede: thou shuldist not at the lest wyse gete thy selfe shame/ and sclaūder therby. e. Thou shudist kepe styll forfothe that forme of lyuynge the which forme of lyuyng hath onys be receuyd of the and also thou shuldist not somoche as desire to vary/ and change it folishly. f. yet/ if there be a reson for the to change thy gyse of lyuynge: and that thyn age also shulde ꝑforme ẏ same: loke thou shew: whyle thou arte changynge: ẏ thou doste hit by the same reson: lest parauenture thou shuldist be maruelid at. g. Thou shuldist not be light: as ẏ wynd waueryng two/ and fro but thou shuldiste be meuable after the mater: as the case requyrith: and substanciallye stedfaste in worde/ and dede: and yet not harde to be intretid/ and holdynge faste of thy purpose agenste reson. h. For it cūmyth comynlye of the lightnes of wytte to varye the gyse of lyuynge therfore if it be done folisshely: that lightnes shall be countid no lighte/ small faute. i. Thou shuldiste

also chaunge by litle and litle the gyse of thy lyuyng then: when thou doest it for a chaunge made soddenlye lackith not suspicion of other men: that hit shuld be done for some inconuenyens. k. When thou arte an officer thyselfe: thenne putaweye thy pryuate mynde: that was wonte to be abowte thyn owne profette for thenne thou shuldiste counte thy selfe to be the hedde of the peple/and prynspall for theyr profette. l. Then/when thou arte theyr hed: the peple speke/and perceue: what shulde be for theyr profette: and prouyde for hit by the: takynge ẏ for theyr doar in euery thynge therfore prouyde hit: that shulde be profetable to theym all. m. Commyn profettes shulde be proferde afore ẏ pryuate: that longe but to mennys owne profette the lawyar shuld be forgetfull of hymselfe: when he pledith for the righte. n. Moreouer thou shuldiste obserue/and kepe charilye that comlynes: that shulde be worthy/and conuenyent/acordynge for a reuerent/worshipfull mageste and so thou shuldist change thy mowth in spekynge/and thy behaueoure in meuynge/and countenans: when thou arte in an office of dignyte. o. A Juge in dede is forbade many thynges: and lykewyse also a meyre is forbade many thynges: that agre not for theyr dignyte: the whiche shulde not be forbede a pryuate man/owte of office. p. Also bothe tyme/and place is wonte otherwhyle to damme many thyngis: the wiche in an other seson be not soo muche as worthy to be notid/or takyn hede of. q. That noble capten of warre callid Pericles/the whiche for his grete wysdam/ꝛ gaye eloquens was also one of the colligenars longynge to the citey of Atenys: rebukyd a certeyne colligenar of his compenye/callid Sophocles: acordynge to his deseruynge: because Sopho. lokyd apon a chylde stedfastly: whyle he shuld a

geuyn/ & mynystrid the holy rightis. r. If Sophocles had done that same thynge (that is to sey alokid apon the chylde) in the felde/ye and in the myddill of the wrestlyng place: there had be no cause of chydynge for the Pericles· thou woldist not a chidde with hym therfore. s. Therfore like as the strynges kepte in order agre to the harpe: that the sounde therof mesurid by crafte shulde plese with a grete delyte the eris of the herars: makynge them couetyse to here it: euynso the seson/the persone/the place/ and ye age shuld agre: that ye properte/ & semelynes of doynge may shyne out/ & apere gayly. t. It fallith also for a cyte syn pryuate out of office to lyue equale rightously wt his citesyns: and not to be wyllynge to subdue his felowes. v. And yet he shulde not suffer to be brought vnder lower: than is the degre of hym: with whome right woll: that he shuld lyue after ye lawe/and maner equale to them bothe. x. Beware: that thou be not so softe harmles/ & meke: ye thou shuldist be despisid of any body as a dawisshe wretche· & while thou woldiste be softe/ & gentle: beware thou be not shepisshe halfe dede like one cowde neyther good/ nor harme. y. Thou shuldist not seme/ or a pere to any man couetyse of reuerens/and malaperte: that he shulde count the a proude sawsy felowe· therfore loke thou submytte thyselfe gentylly: takynge not to moche apon ye· but yet throwe not awey thyselfe· takeforth thyselfe honestlye after a good lowly maner. z. Thou shalte be equale felowe lyke with thy comperis· but also beware: despise not thy inferioris: that be of a lower degre/or state· thou shuldist also reuerēs with an equale softe pacient mynde thy superiours: that be of an hyer degre/or state.

the Senen and twentyth alphabete.27.xxvii.

a. yet thou shuldiste not drede them: ye be thy superiors:

beynge sadde with grete fere for whomsomeuer is with-
out faute: ferith not. b. O howe moche ought a body to
lacke/ and be clene without any foule spotte for this thyn-
ge only maketh men without fere. c. Let not strife/ or
debate plese ꝑ but as moche/ as thou canst: prouyde for ꝑ
restfull/ and cõtynuall comyn welthe: as a louer of the cõ-
myn pece. d. Reuerens alweye (with honoure accordyn-
ge) them: that haue done well now alredy the comyn pro-
fettis and them also: ꝑ stonde nowe in office chefe aboute
the comyn welth. e. Honoure/ and reuerens them also:
whom the name of vertue hath poblyssched: and made to
be knowne for theyr vertue. it is also a gay thynge: that ꝑ
fathers/ and mothers shulde be had in honoure amonge
theyr chyldren. f. If thou thyselfe parauenture tary in a
citey: where thou arte but a straunger: take thou no case/
or besynes of any citey matir there. g. But let the care
of thyn owne besynes tary only with the: medlynge with
none other mennys matirs lest any body say to the Goo
thou owte straunger wherto medlyste thou with our ma-
ters. h. But thou also oughtist not to despise straũgers:
when thou arte a citesyn at home but thou shuldist accep-
te euery man demurely/ and louyngly in thy citey: ꝑ thou
dwellist in. i. He/ that is harde hartid agenst strangers:
puttith awey from hym all hit: that longith to mankynde:
riddynge hymselfe clene therof and prouyth hymselfe to
be turnyd into a cruell wylde beeste. k. The cruell ty-
rant Lycaon turnyd by his cruell murther his lymmys
into the lymmys of a wolfe for none other cause: saue ꝑ he
was cruell/ and eger of murther agenste straũgers. l.
Thou shuldist beleue/ & thynke verily: ꝑ euery burthen/ &
grefe of this worlde shuld be able to be sufferd of ꝑ but ꝑ
filthynes/ the which filthynes greuyth ꝑ: shall not be able

to be sufferde of the. m. That filthynes greuyth: whatsomeuer turnyth vpsydowne honest maners and hit also: whatsomeuer makith a body to be of an euyll name. n. Thou shalt keuer thy vnclenly lymmys after shamefast/ ballyfull nature: as she commaundith for nature/ sethyn she keuerth them hirselfe: is thy masters: techynge ꝑ to do the same. o. A disgyser/ ꝑ goeth into a secret corner callyd a lene of the pleyinge place to chaũge his rayment: or denyth hymselfe a breche: the whiche at ꝑ lest wyse he kepith styll apon hym: whatsomeuer pagent he pleyith: lest he shuld shew hit: whatsomeuer ꝑ shamefaste/ and honest lawe of kynde keuerth. p. Thou shuldist not sufferther fore: ꝑ this disgyser/ or pleyar shuld be more shamefast/ & honestir thã thou: to whom it is laufull wout any rebuke to be euyll/ and vnclenly acordynge to his pagent. q. Also thou shuld not beleue those vnclenlye peple callyd Cinici: trustynge to theyr doctryne: to whome (after theyr iugemẽt) all maner namys be honest: be they neuer so foule but thou shuldist beware to sey any foule wordis openly. r. Thou shuldist absteyne fro foule seyingis: spekyng sadder thynges for foule ribbalde comunycacions haue losse of shame with them: causynge at ꝑ laste shame/ & chastite to be loste in them: ꝑ vse those foule wordis. s. Let ther be a circumlocucion vsyd of the by a lenger weye of other wordis: when nede requyrith to speke of those vnclenly partis of a man/ or a woman for forthe ꝑ mynde ought to thynke/ & the tunge to speke honest thynges. t. For foule seyinges come prycely to the Inner secret placis of ꝑ mynde & so they trouble ꝑ harte: whom quyetfull reste holdith in hit warde; till it be mouyd. v. And therfore thou oughtiste to despyse those foule babblyngis as moche: as thou despylyste thynges: ꝑ shynke shrewdlye &

as thou refulyst a flyther place: when thou goiste fourth about any beſynes. x. For it/that ſynkith: greuyth the noſethyrlys and a flythry wey ꝑ ſolis of the feit but foule wordis corrupte good clenly cõdicions. y. No man ſhulde ſpeke medlynge in that crafte: wherof he hath lernyd nothyng for ther is many tymes one/or other ꝑſent: that woll denye his ſeynges. z. Alaten man/that is but litle lernyd in greke: can not vtter properlye with his mouthe greke wordis. and alſo/thoughe he cowde do it: the declarer of Virgill (and of ſuche other laten warkes) ſhall not be a greke.

He/that hath ſtudid the lawis: ſhulde lett ſpekynge about medlons go to whom/that ſo doth medle with med ſons: leuynge his owne ſciens: let ꝑ olde woman geue credens onelye: the whiche is ignorant vnknowynge: what ſhe doth ſpecially in ꝑ matir. b. Moreouer in a bodyes pace/or goynge ought to be kepte his owne proprete goodlynes: ſethyn it aperith alwey openlye to all men: that loke apon it. c. For a bodyes pace/or goynge is iugid ſadly many tymes for by hit a bodye maye perceyue oftentymys the cõdicions of the mynde. d. Therfore a bodyes pace ſhuld not be ſlowe/nor haſty but that pace ſhulde be loyd: whom we iuge to be tomoche in neyther parte/but equale betwene them bothe. e. It pleſyth not wyſdã: that a bodye ſhulde goo/like hym: that berith meſſys of mete to the table: ſofte and feyre for ſhedynge: and lokynge vpwarde to kepe his breth fro the mete nor like as a bryde is wonte to go: lokynge downeward for ſhame: when ſhe is delyueryd to bed to the brydegrome hir huſbande. f. yet/though a bodye ſhulde not goo ſofte: as we haue ſhowed afore: he ſhulde not goo ſod faſte: that

he shuld pighe: as one ẏ were very wery with ouer moch rennynge nor also he shuld not go noslynge with his hed bendynge downe warde: but lokynge streyght forwarde.
g. And thou shalt fynde the maner/ and forme of goodlynes in wordis no lesse/ than in bodily mouyng for thou mayste bere grete preyse in spekynge. h. Whyle thou spekiste amonge thy felowes/ and welbelouyd cōpanyons: then thy speche shuld be somwhat lowe in thy mouth/ not to highe/ nor (as they sey) to ioconde: for that is a token of presumcion. i. But when thou shalte speke in the comyn place amonge the peple: pledynge thy mater: then strifte muste be had gretter: than is mete betwene the/ and thy felowes and therfore thy voyce muste flye amonge the eris of the peple: after ẏ it is put out fro the w̄ grete strengthis of thy breste. k. yet thou shuldist studye to vtter thy wordis quiclye with a very clere voyce: thoughe they be spokyn with a grete stomake. nature shall geue ẏ a clere voyce: moreouer/ if nature woll not do so moche for the: thyn owne diligens shall geue it the. l. If thou medle with sadde thynges: take apon the a sadde countenans if thou medle with ought: ẏ is somewhat light of lytle substans: let there be a mery conceyte aperynge in thy forhed/ or visage. m. Thou shuldist be more sad in thy iugement/ than in thy cōmunycacion let thy lyfe be more sad/ than thy coūtenans. n. Let thy talkyng be sesond w̄ wysdā and let it obey thy felowe with a good wylle and count it a cumely thyng many tymes for the to be ouercome in talkynge: sufferynge a nother man to haue his wordis. o. Let thy wordis be pleserful/ obedient to noo body: if thou be a trewe seyar: holdynge the trewe parte but yet a mesure ought to be had in this mater p. For it is Inough indede to shew thy selfe to disagre to his seying therfore

leue spekynge foule to hym: to whom thou consentist not.
q. Harkyn thy felowis: when thou haste spokyn thyn owne wordis for it is a foule thynge: if thou woldist desyre to speke all the wordis thyselfe alone. r. If any body wolde stryue agenst the with wordis (ye and that falsly) yet obey hym the frowarde felow lest parauenture thou shuldiste fall in brawlyngis with hym. s. Thou shuldist not therfore trouble other men: that desyre to here: because these thynges / that shuld be seyd: delyte the but litle.
t. But rather here other men pacientlye: whatsomeuer they speke let speche also go out of thy mouth but selden.
v. Thoughe it delyte the to be eyther heuy / or sadde in countenans: yet thou shuldist not disalowe other: whome it plesith to be mery. x. No man shuld be despisyd of ẏ: because thou art purer / and more goodly be seen / than he but helpe hym rather thyselfe with thy counsell / and good dede. y. whyle thou spekyst: beware: lest sum talkynge / when it is slypte fro thy mouth without avysement: shuld shewe ẏ maner of desese: ẏ lyth i thyn harte pryuely hid to thy selfe. z. Thou shuldist bacbyte no man: ẏ is absent for then thou semyst a traytor strykynge a man apon the backe: yere he be ware. the.ix.&.xx. alpha.29.xxix. a. But take good hede also lest thou shuldist seme to repreue thy selfe: whyle thou disalowiste those men: the whiche men thou folowyst in thyn owne dedis. b. Whomesomeuer thou talkiste withall: loke that thou be content to honoure them also thou shalt not so moche as seme to despise ẏ leste / or porist of ẏ peple. c. But thou shuldist study rather: howe thou myghtist seme to loue all maner men for this seying is trulye spokyn no man louyth: saue he ẏ is louyd. d. The fauer / and loue of all maner men must be gatte with ẏ pleserfull wordis of them: ẏ wold haue it

and also olde frenship ought to be kepte alwey styll. e. Thou shuldist aske no man any questen wͭ a spyteful/nor a thretyng voyce thou thyselfe shalt gyue an answere mekely/ꝛ softly. f. Thou shuldist not exalte any man with preyse ouermoche: also thou shalt subdue no man wͭ dispreyse ther shuld be mesure had to bothe preysis/ and dispreysis. g. Preyse/or dispreyse so: ꝑ no man can sey to the: thou haste ouer moche of iugement/or goodnes and ouermoche is neuer good. h. Moreouer thou shalt not reioyce thy tunge therfore: ꝑ thou mayst throwe with it a wounde of sclaūder agenst men: ꝑ be absent because euery man markith/and hatith hym: ꝑ bacbitith them: ꝑ be a weye whyle he supposith to be done of that bacbiter none other wyse to hymselfe: when he is out of his presens. i. Thou shuldiste not suffer any bodye to flatir ꝑ nor thou shalt not be flatryng to any other body thyselfe for eyther errour/whether euer it be of them bothe: is greuouse. k. Thou shuldist beware thyselfe: when thou arte flatird wͭ glaueryng wordis: because thou mayste bye frendis by ꝑ mene: makynge coste apon them but no man/ꝑ is flatird of the: woll bye the ꝑ rather for thy feyre wordis with any other coste/but with feyre wordis agen. l. If any wykyd body preyse ꝑ: thou shuldist coūt his preysyng no more to thyn honeste: than if the cause of thy preyse were wyckyd. m. Ascribe/and count ꝑ shrewde seyinges of euyll men to a very trewe preyse for ꝑ grettist preyse of all is to displese euyl men. n. Hit is an harde thyng for any body to bere hymselfe so: ꝑ his eris shuld be closid agenste pleserfull flaterynge wordis and ꝑ specially aboue all other is reportid to be an excedyng gay dede for a man to kepe his eris closyd agenst flatryng. o. I trow: those thre doughters of Acheloy/ꝛ Caliope callyd syrenes/whom Ulixes despysyd: were none other/than flateryng tungis for tho

se monstirs be bade Inough to be takyn for thē: ꝑ Ulixes fledde. p. Thou shalte drede alwey flatrynges more/ than shrewde wordis for these shrewde wordis shew the vicis of the spekars: wherby we may ꝑ better beware of them but those other flatrynges keuer rather the vicis of the spekars: wherby we may the soner be disceuyd. q. He/ ꝑ is syke: labourith besyly to cure / and hele ꝑ desese: the which desese he felith: greuyng hym but he takith noo hede of ꝑ desese: that he felith not peynfull to hym where-apon he dyith at ꝑ laste. r. That woūde is lightly curable: that aperith outwarde but ꝑ desese/ that lyith hid inwardly: deceuith ꝑ phisicion: though he be as connynge: as was Chiron callyd phylirides after his mother Phylira. s. Thou shuldist not study to apere amonge the peple other: than thou arte in dede but lykewyse also thou shuldist not feyne thyselfe to haue hit: ꝑ thou haste not. t. Also thou shuldist not reherse: whatsomeuer thou haste of noblenes: as thy manly dedis/ and thy kynred / ⁊ thyn olde aūceturs. v. It is not cumly: ꝑ any man shulde be a sheware of his owne preysys nor it is not conuenyent: ꝑ he shuld subdue with his voyce of dispreyse ꝑ lynagis of an othir man. x. Thou shuldist not be a genste with thy wordis ꝑ preyse of an other man like a poysynful enuyus felowe thou shuldist not be a synger thyselfe/ or a declarer of thyn owne dede. y. Like as no wyse man shewith his fautis to ꝑ peple: euyn so likewyse he prechith not his vertuse: shewyng opynly his good dedis. z. For (as it is comynly seyd) a mannys preyse is foule i his owne mouth. speciallye: when it is false: mete for a lighte braynyd soudiar.

the Thyrtyth alphabete.30.xxx. a.

But do it rather i dede: wherby thou mayste be rehersyd of all thyn aftirage: broughte for an example. b. But whose shewith out all about his vnthrifty vicis to many

men lyke a bablynge fole:he specially is beleuyd rightous lye of all men/ ẏ euer here of hym:to be rauyng mad. c.
And/whether he reherse false sclaunders of hymselfe/ orels trewe crymys/as they were done of hym in dede:he is the more worthy of ponysshemēt/ye ⁊ the more worthy for the galowse to be hangyd for his boste makynge. d. yet/though a man shuld reporte none euyll of hymselfe: ⁊ it happen: ẏ thou shuldist be vnknowen/and the thynges themselfe be thyn owne:then thou mayste reherse theym: sumwhat refraynynge honestly: ẏ no man shuld perceue: that thou diddiste hit for any bostynge of thy selfe. e. If thou haue any faculty:or connynge / cause:that men may knowe hit· yet take hede: that it be not made greuous to them eyther by thy bostynge it / orels by thy besynes ther with agenst them. f. For no man puttith a lampe/or a matche vnder his hart:when it is lightid hote brennyng· orels puttith his eyes nere hit : thā is cōuenyent for them to be no more he woll thy cūnynge:if thou set hit to sore a fyre agenst hym. g. For vayneglory shuld not be soght fore of the wͭ thy study·thou shuldist not study therfore·if vayne glory plese any body:he is not wyse. h. But now shortly to cōclude:all/ ẏ we reioyce apon in this worlde:is but vayne glory·for whatsomeuer we haue don our selfe: we haue not be ẏ leders therofour selfe:but god hymselfe hath be the chefe ledar of our dede. i. Therfore/because all cummyth of hym:all maner glory/worship/⁊ preyse is due to the celestiall fathir aboue in heuyn· thiswyse the spouse of Cryste(holy church)techith vs to sey. k. Ther fore/ because hit cummyth not of vs:if any worshyppe/or preyse be geuyn to vs:that haue not deseruyd : hit may be callyd vayne / or voyde frome vs / and lighte nothynge worth to vs warde. l. But nowe to an other mater· if thou chyde any bodye : take hede : that thou apere not

greatlye meuyd with all he anger but that thou doest it: lede/and prouokyd therto by loue. m. I reprouer/that is ouer bittir/sharpe/or testy: profetith nothynge many tymes a mery man profetith more for he techith more: than the angry man dothe. n. Thou shalt geue pardon esely/or lightly without any grete entretynge to an erroure: that is done for lacke of wicte/or cõynge and/when thou forgeuest: thou shalt sey: that pardon shall not be geuyn another tyme: if that erroure/or any suche other be takyn/or done any more. o. But and if wordis haue no poware to mende hit: that is a mysse: and if he specially/that is reproued: be somwhat dere to the: whome thou arte lothe to lese: vse fetirs for hym bynde his fete faste to gether with a peyre of gyues. p. Thou shuldist not rage out ouer longe in chidynge beware beyng ouer sharpe/or bitter among them: that be louse fro þ/nothynge specially of thy kynred. q. When thou chydiste: if thou be wyse: folowe connynge surgyens: doynge as they doo the which cutaweye the corrupte rotten partis of the lymmys: that they maye make the bodyes hole only/and for none other cause. r. So lyke wyse correcte thou wysely them: that be nygh to the: whom thou carist fore: that thou mayste profet them. thou shuldist not gete þ hatred: whyle thou yeldist sharpe dedis of ponysshement to the trespasers. s. Ther fore (to auoyde hatred) this ponysshement shuld be done but sylden and when it is a doynge: wronge shulde sese it shulde not be done wrongefullye/nor more: than þ faute requyrith and the ponysshement shulde be done then: when there is no better wey lefte. t. Contrary nowe on the tother partye if any body monysshe the: thou shuldiste suffer hym: that refourmyth þ thou shuldist not take greuously the seynges of hym: that erorith to that entente:

that he myght profet the. v. For/if he haue chid the acor dynge to thy deseruyng: he hath profetid the: if no: that he hath not profetid the: the faute is not in hym: for he wolde abyn profetable to the: if thou woldist adone after hym. x. If any besy testy enmy chafe ẏ any tyme wͭ his touthe: snatchynge at the lyke a snarrynge curre: vse thy sadnes also agenste hym: let hym haue his wordis: when he woll not be answerde by reson. y. O how moche hath a wyly enmy hurtid ẏ without any wepyn: if he cause: that thou shuldist fall fro thyn olde sadnes: that thou were wont to vse! z. Ther shuld nothynge/that is inconuenyent for a holy vertuse mouthe: fall fro the: thoughe he ẏ dogge barke shrewde inconuenyent wordis agenste the.

 a. Moreouer thou shuldiste take hede diligentlye: that thy tale wander not ouer farre fro thy purpose: whē thou art gone out of thy matir: hye the: turne agen whome by day light. b. Sefore/ꝛ take hede wysely: lest any body shuld sey to ẏ: Drawe nyghe home now by day light: ẏ is to sey turne agen nowe at ẏ laste to thy mater/ꝛ purpose. c. Nowe shortly to cōclude: when thou ꝑceuyst thy felowys to be greuyd wͭ thy talkynge: leue of thy tale: that thou go no farther to be more greuus to them. d. Thou shuldist not desyre to inhabit howsys: ẏ be hightid wͭ peyntynge/ and marbull: but thou shuldist ꝓuyde ẏ an holsum house to dwelyn. e. Whether thou bylde this house: that thou wolte dwelyn: orels takyste it boughte for a certen pryse: take hede: what maner house thyn occupacion/and ꝓfet it selfe requyrith. f. For/sethyn housynge is made only for mennys ꝓfetis: let thy house agre meit only to thyn owne ꝓfettis/ꝛ occupaciōs. g. Also pleser abowt gay deckyd housis shuld not be sought fore of ẏ specially: ẏ art a man lyuyng but apon thyn occupaciō: but thou shuldist rathir

leke for pleser about thyn inner chāber. h. If thou wolt make it clene: ꝑ is thy litle bedchaumber/ or study: it woll geue ꝑ maruels swete sauers w̄ a litle coste take ꝑ as many plesers therof: as thou desyrste. i. And also reson requyrith: ꝑ thy chaūber shuld be plesefully dreſt rather/ than any other house: for thou muste bydestyll in thy bed chaūbet on ꝑ nyght seson: & there thou mayste byde on ꝑ day seson also: when thy list: sethen thou canste not vse thy selfe still so in any other house all the seson of thy lyfe. k. Moreouer thou shuldist take hede to sprynkill this chaū ber of thyn with ꝑ swete sauer: ꝑ cūmythout of ꝑ coūtrey callyd Assyria: thou shuldiste prouyde: ꝑ it myght be hightid with all maner helpe to make it clenly/ and soute. l. Therfore/ because gay deckyd houses shuld not be lokyd fore: ꝑ house holder shuld not be knowē by his gay house to be a gay man therfore but ꝑ house shuld be reuerenst: takynge his name of his master the housholde shulde be more take hede of/ than ꝑ house and ꝑ master is a boue ꝑ householde. m. At ꝑ leest wyse it is not cōuenyent: ꝑ all thy nobilnes shuld be soughtfore of thyn house as though all stode therin but yet the house hitselfe may helpe ꝑ ryal nes of ꝑ maistir therof. n. Let not ꝑ sentens/ ꝑ is wonte to be seyd: be able to be seyd agenste the. O noble house of olde tyme: howe vnmeit is this master for the! o. I haue harde my selfe many tymes men seyinge i our seson. Alas noble house of olde seson: howe vnmeit nowe is thy ma- ster for the! p. Also thou shuldiste not bylde palicis a- pon outlande in ꝑ coūtrey gretter: than ꝑ maner of seyin ge/ ꝑ is declarid nowe all redy: may vse to sey about the house rehersyd afore: the whiche maner is this: let not thy nobilnes be coūtid in those palicis: but yet they may helpe to hight ꝑ. q. Thou shuldist gouerne ꝑ meuyng of thyn hādis so: & so shuldist thou gouerne thy mouth/ & thyn yis

lykewyse: that thou mayste geue a token by theym: howe thou behauest thyselfe within thy body. r. But special lye beleue: that those folisshe gestis/or meuynges of other men/that thou takyste of them: be able to plese lesse in the/ than in them. s. But/and thou dout ought: take the coũsell of some trusty frendis: desyrynge them: ẏ they wolde shewe the: if thou faute oughte: whatsomeuer it be. t. So/as thou shuldiste: cõnynge peynters do: and so poettis doo lykewyse they aske other men: what theyr warke semyth to them: trustyng not all to theyr owne iugement for we se farther in othermennys matirs comynlye: than we can in our owne. v. But also thou shuldiste not folowe besyly fowle occupacions couetisly: ẏ thou myghtist be made a lorde of many goodis/and grete rychesis. x. But yet a nother poynte more to be notyd thou shuldiste flee lykewyse them: that be coũtid fowle wynnynges for they gete causys of hatred/and enuy. y. Wherfore he/ ẏ wolde lyue after an honeste maner: shulde not be a kepar of an hauen/or a toll bouthe: nor an encreser of vserye: as he/that eyther kepith a comyn banke therof: orels lyuyth by the encrese of his owne stocke also he shuld not be a bocher/nor a tauerner for all that maner of lyuynge is foule. z. And to make shorte tale: all they be foule: of whome ẏ witte/or connynge of theyr crafte shall not be boughte: as is wont to be in all litterall sciencis: but only theyr warke manshepe/and laboure is bought: as is wont to be in all handy craftis therfore flee all ẏ maner of lyuynge. Euery man can not be a clerke. It is not mete: that euery man shulde be worshipfull we muste haue water pytchers as well/as wyne pottis.

the Two and thyrtyth alphabete.32.xxxii. a.

Hit hath nothynge of the witte/but all of the body: what-

ſomeuer the compn tauerne hath ſetoute to ſale and alſo that delicate kechyn/that is ſetout redy with all manner delicatis for glutcony: hath nothynge for the witte/but all for the body. b. Gamenynge(as the dice/ & cardis)and a reuelar(as a daunſer/or a tumblar)kepe nothynge vterly ofhoneſte a ſclender marchãde alſo(as a chapman/ or a pedlar)kepith nothyng of honeſte therfore he is foule alſo. c. Whoſomeuer byith marchandyſe: and ſillith hit ayen fourth by/& by: he is wont alwey to be full of othis/& full of voyde wordis. d. Theris nothynge indede fouler/than a babblar full of voyde wordis/ and a perturar full of othis/ſpecially falſe for he/that is full of voyde wordis/and pertury: begylith men: & ſettyth god at nought/ and the ſeyntis: that he ſwerith by. e. But nowe on the tother parte if a marchãde be grete of plẽtethful chaffer: he is turnyd to no grete diſhoneſty: as I ſuppoſe. f. He alſo ſhall be able to be preyſyd: that is a riche merchande/ or any other noble man: if he couet to be a londe tiliar ful/ and hole: turnynge hymſelfe at the laſte to the feildis. g. There is nothyng better than the tillynge of the groũd nor more worthy to be louyd/ than hit the grounde the which takynge but fewe thynges: geuyth the maſter ther of many thynges. h. Vſe an honeſte feilde: be not a ſhamyd therof. ſethyn the cõquerars of the worlde ſumtyme in olde ſeſon were not a ſhamyd to till with theyr owne hãdis this erth: that men make ſo dangers of now a dayes. i. The court of the lawe conſtraynyd the noble aldermen to cum fro ꝑ feildis into ꝑ good towne to bere office and ſo he/that was made a meyre the toon day: was but a cowherde ꝑ day afore. k. Amonge all craftis men ꝑ phiſycion/or ſurgyn is preyſid & a prynſpall bilder(as a maſter maſon/or a carpynter)is preyſyd like wyſe: ꝑ techyth

warke men to bylde·that be but hewars/ and clensars of stone/and tymber:callyd in laten fabri:as ẏ blome smyth is callyd faber:that clensyth Iron:and dryuyth hit out in to barris redy for craftis men to make crafty thynges of hit. l. Thou shuldiste not be a requyrer/ or a crauer of gentilnes:that thou hast done aboue thy dutye·yet/if any gentill rewarde be yeldid the voluntarily without any desyre of the:thou thyselfe shalt be noo sluggysshe receuer therof. m. Thou shuldist not beleue a non quycly:what somener thynges be seyde of the peple/orels comyly without any certen autore·for hit/that an euyll tonge spekith: hath he foūde false many tymes. n. Euyll men seke many tymys to throwedowne good men into the bryris hedlynge;whyle they reherse false thynges vnder the name/ and colore of good playne forthrightnes. o. Therfore withstande thyselfe / as moche as thou canste:ẏ false craftis of these myschefful caytiffes·despise all:that they sey·& defye all;that they do. p. Thou shuldist study to shew thyselfe pleserfull/ & gentyll to euery bodye in thy matirs of welth/and prosperite·for the more thou arte of poware therto:the more thou oughtist to do hit. q. But/and thy goodis be but sclender of small substans;thou shuldist seke helpis of counforte·and thou shuldiste not apere to be wretchyd to all men:that euery man shulde knowe hit. r. When thou sorowist thyn owne harmys:thou shuldist not tell a longe tale:rehersynge the profetis of othir men: lest thou shuldist seme to be enuyous at theyr profetis. s. Loue alwey to lerne·and let ther be no very grete care to the:of whome thou shuldiste lerne·let it be Inoughe for the to haue thy lernynge·take hede therof/ and not of the techar. t. Thou shuldiste teche other men hit:that thou canste:when they be wyllynge to knowe hit·thou shuldist

be myndefull/remēbryng:that thou diddist lerne of other men thyselfe afore. v. And now/ ye we be at this poynt: lady Talia/that arte the gouernar of my pen:determe an ende to our warke:that we haue in hande thou shalte declare wt thy swete melody other thyngis/ that be lefte:in a more conuenyent seson. x. Forgefe vs reder of this warke:if I haue raylid out myselfe ouer farre frome the pithe of our matir:for my goddes/that ledith my pen: couetith none other thyng/saue to profet. The ende of ye englysse.

¶ The correccion of the englysshe.

¶ The firste alphabete.a.That litle boke/that Mancyne menyth:conteynyth ¶ 2.m.I may for my parte deny by reson:that I shuld shew them.¶ 3.n.shuld differ from other rude bestis by hit:dyuydyng hym fro them.¶ 4.t. and anenste othir:¶ 4.o.doble namynge ¶ 7.p.Hit/ ye is done i dede:lyith not ¶ 9.p.without preyse/ but gretly preyse worthy.¶ 16.x.what shulde he drede:

¶ Here folowyth the syde of the lefe: that shulde a be in the.17.alpabete. ¶ e. No prisonement/no longe sore hūger/tormētynges/and firste:none oyle hote boylyng/ noo pitche brennynge/ nor noo flowynge watirs of the salte see droue them into a foule shamefull flight fro ther heuenly purpose. f. Gyftis/nor partis of any kyngdom/ and wedlockys of kynges ꝓmessid cōstraynyd not them to turne into a foule shamefull flighte fro theyr heuenlye purpose. g. And the fathers/and mothers had poware/ and strengthe of harte not onlye to beholde gladlye theyr chyldren in ye flamys of the fyre/and in other cruell tormētynges:but also rather ye mother exortid hir tēder yonge chyldren:and one brother exortyd an other/ and the dere welbelouyd wyfe hir husbande to suffer theyr martyrdome with a stronge hart gladly bothe for Christis sake:

that ſuffered for them: & alſo for ꝑ rewarde of euerlaſtyng ioy: that they ſhall haue for theyr folowynge hym. h. Who can ſey: ꝑ ſeyntis were ouercome: when they dyed: they were rather ouercommers by theyr dethe as of all worldly aduerſytes. i. There is nothyng more manly/ or gretter than to ouercum the worlde: that is to ſey than to ouercome all erthly thynges/ and ſo to gete aboue the whiles of ꝑ ſkye into heuen. k. Ther is nothyng ſo ioy full/ and ſo welthfull/ nor nothynge ſo ſwete for man: as to dye after thy weye Cryſte for thy ſake. l. And this may we do Cryſte dye after thy wey for thy ſake not only by the ſworde/ but alſo by our body diſpiſyd of vs: whyle we be a lyue in this worlde oureſelfe. m. He can dye but onys: that dyith with ꝑ ſworde but he dyith manytymes: that tamyth his lymmys: punyſſhynge his bodye hym ſelfe for euery ponyſſhemēt is as a deth in maner. n. Alſo it is not geuyn to all men ¶ 20.g. ſytyn: it ſhe haue at any ſeſon be ¶ 24.d. or courſys of lyuynge. ¶ 26.i. inconuenyens/ as lightnes of wytte. ¶ 26.m. mennys owne auaũtage ¶ 27.b. ſpot of ſyn' ¶ 27.q. Alſo thou ſhuldiſte not ¶ 28.ſ. becauſe that thoſe thynges/ ¶ 29.g. goodnes: for ¶ 30.d. repoꝛte but litle of hymſelfe:

The coꝛrection of the texte.

In the firſte alphabete in the lettir. i. comparet ære: All quicꝯ ¶ i. alph. afoꝛe m. ſeueritatẽ ¶ 2.h. ſeuerina ¶ 2.l. repente ¶ 2.r. deceant ¶ 2.y. terris ¶ 3.a. fiant ¶ 3.p. certa mente ¶ 3.r. multos ¶ 5.t. metitur ¶ the ſyckyſſthe alphabete begynnyth a. Quippe: therfoꝛe the 5. afoꝛe Quippe/ & the a. befoꝛe Quicquid muſt be donout. ¶ 6.c. fiũt cõmunia: non ¶ 6.d. minimum ¶ 6.h. officiiq; ¶ 8.h. ſummum ¶ ferret ¶ 8.k. Inuiti ¶ In the queyar of b. the firſt lefe muſte haue after the alph. nonum. 9. ir. The ſeconde decimum. 10. r. The thirde vndecimũ. 11. xi. The fourth duo=

decimum.12.xii. The fyfithe tertiũdecimũ. The syckisthe quartũdecimũ.14.xiiii. The seuynth quitũdecimũ.15.xv. The eyghthe sextumdecimum.16.xvi. Nowe ayen to the correccion of the texte. ¶ 8.r.aptat In ¶ 9.e.differ ¶ 9.n.præferri ¶ 9.q.feras ¶ 9.t.aliquod ¶ 10.o.nequeunt ¶ 10.y.munera ¶ 11.s.senectus ¶ 12.h.religio est: ¶ 12.k.manifesta ¶ 12.m.vt/constantia ¶ sancta:velis. ¶ 12.p.loquatur ¶ 12.t.Dum ne vni prodest: ¶ 12.z.flammam ¶ 13.c.lætus ¶ 14.b.est:nulla est ¶ 14.r.reseret ¶ 14.s.dat:si ¶ 14.t.fessa ¶ 15.r.nos decet ¶ 17.e.carcer ¶ 17.m.occidat ille ¶ 17.o.morte ¶ 17.t.quæ fastus ¶ 17.v.possederit ipsum ¶ 18.d.primum:nec ¶ tua est: ¶ 18.l.ancipiti ¶ 18.m.flãmis ¶ quod propiusque ¶ 18.r.Quã partem:e sũmo pars quæ est tibi ¶ 18.t.Sũt/nõ r.Sũt ¶ 18.x.Quodq; sit ¶ 19.p.moderantis ¶ 20.o.vigila: ¶ 21.a.illa vetat ¶ 21.t.Sẽtiat ¶ 23.l.Est index ¶ 24.b.In minimis ¶ 24.k.iuuenilibus ¶ 24.v.medicum gereres: ¶ 24.y.pastorẽ ¶ 25.a.se se esse ¶ 25.b.sciunt ¶ 25.f.reddere ¶ 25.h.recti fit ¶ Hic/nisi ¶ 25.k.colonos ¶ 25.r.sortitur ab astris ¶ 25.x.linquet ¶ 27.z.disserat ¶ 29.e.interoges ¶ 29.v.stẽmata ¶ 30.a.quo tu ¶ 30.f.ꝓpius/ ¶ 30.l.obiurges ¶ 30.m.reprensor ¶ 30.t.Qui monet: ¶ 31.i.verses ¶ 31.t.Interogant ¶ 32.a.ingenii ¶ 32.r.Non/ ¶ 32.t.volentes

Howe the lernars shuld laboure these warkys.

Whose woll labore kyndly these tway warkis/ and moost esyly to his ꝓfet:he must first correcke them:as we haue shewyd here afore.

For turnyge englysshe into laten.

And then/if he woll labore to turne englysshe into laten: he muste take firste of the esyste englisshis: specially if he

be yonge in lernynge hymselfe. And when he vnderstondith his englysshe clerelye: what hit menyth: then let hym loke: what parte of speche is euery worde therof/ specially the declynable wordis in whom be syde theyr declynyng seuen thynges muste be consytheryd thre in casuale wordis: nomber/ case/ and gender and foure in verbis: mode/ tens/ nomber/ and persone. If he can not by his owne studye vnderstonde clerely euery parte/ and specially the declynable partis with the concordis longynge to them: he muste go to other: that be bettir lernyd/ than he: bothe for them/ and also for those laten wordis: ꝑ he can not vntyll our tway alphabete tabils come abrode: the tone begynnynge with the englysshe wordis: hauynge ther laten folowynge the tother with the laten wordis: hauyng theyr englysshe folowyng. And whē he hath turnyd his englysshe into laten: let hym ouerse his laten diligently: that euery worde be acordynge to his englysshe/ and neyther more/ nor lesse: and that his laten haue a parfet sentence: when hit is englysshyd worde by worde. And then let hym turne to the laten of the texte and where he can not fynde by his owne reson: why the laten of the texte is otherwyse/ than his laten: let hym marke diligētly/ & kepe still i his mynde those poyntis: that he shewde hym of other and so shall he shortly lerne by the laten of ꝑ texte not only to correcte his owne latē: made out a length euery worde: as it shuld be spokyn: but also to make it short: as it shuld be writen. For lyke as the tunge/ and the penne be tway maner thynges: euyn so they shuld kepe: eyther of them his properte. The tunge shuld speke out a length wt a tretable clere voyce euery worde: leuyng nothyng to be vnderstode: ꝑ ꝑ heer may preue clerely the sentēce at ꝑ firste for many one is a shamyd to desyre to haue a thynge shewde hym twyse. But ꝑ penne shulde write nothynge: that may elyly be

vnderstode for the reder may reherse hit as ofte: as hym liste besyde ẏ helpe of the ortography (to se: how the wordis be writen) and of the poyntynge (to se: howe the clausys be deuydid eche from other with theyr owne poyntis: longynge properly to them) if they be truly kepte: as they be in these tway warkis of ouris specially ẏ ortography of the laten warke/ and ẏ poyntynge of bothe ẏ warkis. But yet/ thoughe the redar haue all these helpis of vnderstondynge: the penne man muste set the wordis of his writynge after suche order: as the sentens therof may apere moost esyly/ & opynly to the vnderstondynge of the redar: as nyghe as the metir woll suffer. by the whiche metir the redar therof shall haue an other helpe of vnderstondyng: to se the differens of the wordis by the length of theyr syllabs. And so/ because this laten warke is in metir/ and ẏ in the moost vsyd metir: the lerner therof shall haue good Imytacion to exercyse hymselfe i turnyng his laten/ whē he hath made hit shorte: into versis/ and ẏ into pure/ clene laten versys/ full of quycke frutfull sentens. without ẏ knowlege at the leest of this comyn metir no man shulde take apon hym: as a grammarian.

¶ For turnynge laten into englysshe.

Whose woll lerne to turne laten into englysshe: lette hym firste take of the esyst latens and when he vnderstondith clerely: what the laten menyth: let hym sey the englysshe of euery laten worde that wey: as the sentens maye apere moste clerely to his ere and where the englysshe of the laten wordis of the texte woll not make the sentens feyre: let hym take the englysshe of those laten wordis: by whom ẏ laten wordis of the texte shuld be expoūdid and if ẏ woll not be Inoughe to make the sentens perfet: let hym adde more englysshe: and ẏ not onlye wordis/ but also/ where nede requyrith: hole clausys: such as woll agre best to the

sentens. and then/ when he hath done the best: that he can by his owne witte: let hym turne to our englisshe ⁊ where he can not fynde out by his owne serche: how our englysshe agreith to ye laten: let hym marke/ ⁊ kepe surely in his mynde those poyntis: that be shewde hym of other orels/ if he haue noobody to shewe hym them: let hym kepe his doutis in his mynde and so fourthe let hym go an hande with mo latens for he shall fynde in clonclusyon by diligentlye takynge hede: howe he shall be satisfyde of euery dout by his owne study: and that nat only of turnynge latten into englysshe/ and englisshe into laten/ but also of all other poyntis of grammar: that nede requyrith.

This englisshe exposycyon shewith also the order: howe the laten shulde be construde with the englisshe to the laten wordis eyther theyr owne/ orels the englisshe of those laten wordis: ye they shulde be expoundid by. Moreouer it shewith shortly/ ⁊ clerely the sentens of ye laten ye which is ꝓfetable not only for ye laten lerners: but also for them: that can but englisshe: ⁊ specially for children: ye shuld lerne to rede englisshe for therin they shall haue not onlye good playne perfet englisshis/ but also good wyse resons of euery thynge lightly: ye longe to ye hole course of mannys lyfe: wherby they may lerne: howe they shuld behaue themselfe vertufely towarde god/ rightously to ye world/ ⁊ wysely for themselfe. Therfore/ because this warke is made apon soo many maner dyuers thynges: the reders may not loke: ye one thynge shuld depende apon a nother.

¶ Translator huius opusculi lectori exasticon.

Quod possum: feci cupio: sint omnia recta.
Quenquã difficile est optima quæqꝫ sequi.
Uni etiam placet hoc: alii melius placet illud.
Hinc nihil esse potest omnibus vsque bonũ.
Ergo precor: faueas nobis/ partiqꝫ priori
Lector at ipse tibi corrige: si placeat.